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A DISCOURSE:

By ELDER J. M. PURINGTON, before the
Franklin Association, 1839.

[Concluded.]

John xv. 8. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

4. *It is seen in humility.* This is lowliness of mind. A low estimation of one's self.

It arises from correct views—1. Of our exceeding minuteness. Compared with Jehovah or the immensity of his works, we are as nothing. In his sight all the nations of the earth are as the drop of the bucket, or the small dust of the balance.

Divide a particle of dust which floats in the air or cleaves to the balance into 800 million of parts, and how infinitely minute would one of those parts be! So small is an individual man. 2. Of our weakness. This is proportionate to our minuteness or weakness. We have a particle of magnitude, but none of strength. We are incapable of taking care of ourselves or providing for a single want. Helpless infancy is but a faint emblem of our weakness. Without the aid of God we can do nothing. We are incapable of the smallest conceivable effort. We can neither go, or stand, or sit, or breathe.

We can not even exist, without the power of God to uphold us, we should drop into an annihilation in an instant.

3. Of our sinfulness. We are transgressors of the Divine law. A law infinitely holy, just, and good. A law perfectly reasonable in its requirements and adapted to promote our best good. A law emanating from the perfections of God and invested with a dignity and glory worthy of its exalted source.

This law we have transgressed, not in one instance merely, but in a thousand.—We are not only external transgressors, but we have a depraved nature. We are disposed to evil and that continually. There is no soundness in us. Our whole heart is morally sick, and our whole heart is faint.—The seat of vitality is surcharged with the venom of sin, and each pulsation sends it through every artery and vein of our moral system.

We are also condemned. The law we have transgressed says, "the soul that sinneth it shall die." Our sin has subjected us to a thousand nameless woes, in the present life, and to Jehovah's perpetual indignation in the world to come. The law manacled terror and destruction. It threatens to engulf us in irretrievable ruin! Beneath its curse we lie in helpless dependence. Having involved ourselves in the misery of apostasy, we have no power or resources to escape the sad dilemma. We had power to make the fearful plunge, but not to recover ourselves from the dark abyss. But praised be God, in the last perilous moment, when every refuge had failed us and every hope had fled, and we were sinking in despair under the billows of Divine wrath—the son of God hastened to our rescue. His arm of mercy, ere we sunk to rise no more, pulled us from the swelling surges of offended justice. "He saved us, not by works of righteousness which we had done; but according to his mercy." Det. 3: 6. While we exult in this salvation, we remember that "it is by grace we are saved." If the hope of eternal felicity sheds its cheering ray upon our desponding heart, if God stoops to own us as his children and fellow heirs with his son, it is all of grace. If we escape eternal punishment, it will not be the consequence of our innocence, but of God's pardoning mercy. Where then is room for boasting or self complacency? They are entirely excluded. Thus religion will lead its subject to humility of spirit and deportment.

5. *It appears in self-denial.* With the example of Christ in his eye, the instruction of Christ in his heart, one can hardly fail to practice self-denial. He will undergo the mortification of his pride which is necessary to an avowal of Jesus Christ as his master. This will he do, though it subject him to the imputation of singularity, superstition, or enthusiasm. He will stand up alone and acknowledge Christ, when popular contempt and scorn are poured upon his name. He will go forward in the path of Christian duty, though he have to "take up his cross." He will not shrink from the performance of his duty on account of the fewness and feebleness of his talents. Self-denial restrains and subdues the corrupt propensities of our nature, whose indulgence tends to debase and sensualize the mind. "It crucifies the old man with his affections and lusts." It admits no gratification which is contrary to the spirit and precepts of the gospel. It gives no place to licentiousness, intemperance, or covetousness. It triumphs over the avaricious selfishness of the human heart, which seeks for hoarded wealth, while it shuts up its bowels of compassion from the woes of earth and the wants of Christ's suffering cause. Choice specimens of this fruit of the Spirit are furnished in the sacred record. The primitive disciples,

eyeing, on the one hand, the example of him who, "though rich, for our sakes became poor," that we through his poverty might be rich," and on the other an existing exigency which demanded the sacrifice of their property for the cause of Christ, with the dignity and manliness of self-denial, came forward with the entire prices of their estate, abjuring the luxury and distinction which it confers, seeking none but self-denying devotedness to the cause of the Redeemer. They demonstrate the power of religion and the triumph of principle, as they cast themselves and their possessions a trophy at Messiah's feet. The circumstances of the church soon changed, but she still cherishes the same spirit. A dearth overpreads Judea. Self-denying Christianity stretches forth her hand from Asia Minor, to the poor saints at Jerusalem, and they are fed. By an establishment in the polished and wealthy states of Greece, the new religion did not lose its spirit. The Apostle bears the following testimony to the self-denying liberality of Churches in Macedonia. "In a great trial of affliction, the abundance of their joy and deep poverty abounded unto the riches of their liberality. For to their power, yea and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift and take upon ourselves the fellowship of the ministering to the saints 2 Cor. 8: 24.

Of the Church at Philippi he thus testifies, in a letter addressed to them.

"I rejoice in the Lord greatly that now at last your care of me hath flourished again, wherein ye were also careful but ye lacked opportunity. Not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content. I know how to abound: every where in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Notwithstanding, ye did well that ye did communicate with me in my affliction. For even in Thessalonica, ye sent once and again a gift. But I desire fruit that may abound to your account. But I have all and abound: I am full, having received of Epaphroditus the things that were sent by you an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." This is some of the fruit of those early branches of Christ, the true vine. How different the spirit of sordid selfishness which grasps at mammon and reclines full fed in its ceiled houses, and bows with idolatrous reverence to its heaps of glittering dust, while God's house lies waste, his servants are destitute and hungry, or forced to leave the word of God and serve tables, and millions of degraded heathen are bowing to idols of wood and stone, and plunging every hour into a miserable eternity, without a missionary, without a Bible and without a tract. It should be remembered that self-denial is a fruit of the spirit and a test of Christian discipleship. If any man will be my disciple, let him deny himself and take up the cross and follow me."

6. *It is apparent in zeal for God.* Zeal is passionate ardor in the pursuit of an object. With such an ardor, our Savior pursued the great object of his mission. In truth he could say, "The Zeal of thine house hath eaten me up," hath absorbed my every faculty.

The chosen object of the Christian's ardent pursuit is the glory of God in the salvation of souls. He desires to glorify God—from love to his character—from gratitude for his own salvation—from a spirit of obedience. He is required to "glorify God in his body and spirit which are God's"—from love and benevolence to men whose welfare is promoted by the glory of God. He desires the salvation of souls—1. on account of their worth. They are destined to an immortal existence. They are susceptible of enlargement and improvement forever. They have a capacity for enjoying and honoring God. They are represented by our Savior to be of infinite value. He indicates their worth by an ignominious death to save them. 2. On account of their lost condition. They need salvation. They are depraved and ruined by sin. The wrath of God abideth on them. They are exposed to lie down under the eternal censures of his violated law. They are liable to endure with unmitigated severity, a punishment which is fully represented by such terms as "Outer darkness," "Blackness of darkness forever," "Undying worm," "Valley of Hinnom," "Unquenchable fire," "Lake that burneth with fire and brimstone." Fire which is prepared for the Devil and his angels.

3. A Savior is provided. He is able and willing to save to the uttermost all who come unto God by him. He has died upon the cross that mercy might flow. That mercy he calls a fountain of life and invites perishing sinners to it. "Ho, every one that thirsts, come ye to the waters." And let him that is athirst come, and whosoever will, let him take of the water of life freely."

4. The opportunity will soon be past.—If the sinner is not speedily saved, he will be forever lost. Death will sweep him away. His calls of mercy will cease, and his probationary state be at an end. The Christian is the more ardent in the pursuit of this object, from a consideration that what he does must be done quickly. He has as it were but a moment, to work for God. He has so vast a work to do, and so short a time to be employed, that he needs to be zealous in the pursuit of his object. Such are the causes of Christian Zeal. It manifests itself in the diligent and vigorous use of heaven's appointed means for the salvation of sinners.

1. It instructs them in the truths of the gospel. It seeks to acquaint them well with the worth of their immortal souls with their character as sinners—their condition as in a state of condemnation and exposure to eternal burnings—their only

medium of salvation through Jesus Christ, the narrow limits of their probationary state.

2. It endeavors to persuade sinners to be reconciled to God. It draws motives from the value of the soul—from the dying love of Christ—from the abundant provisions of the gospel—from the solemnities of death and the judgment—from the bliss of heaven and the misery of despair, and induce them to embrace the gospel. Thus to instruct and persuade, it employs all practicable means. It calls to its aid the gospel ministry. It will have the gospel at home and abroad. It summons to the work the S. School, the Bible, the tract, the conference room and the domestic fire side. It is never weary in well doing. It uses means both ordinary and extraordinary. It is instant in season and out of season. It cannot rest while souls are on the brink of ruin. In addition to instruction and persuasion, it resorts to prayer. It recognizes its dependence on God for success and prostrates itself in fervent supplication before him, with whom is the "residue of the spirit." It grasps the precious promise of Christ, "If ye abide in me and my words abide in you, ye shall ask of the Father what ye will, and it shall be done unto you." With increased faith and fervor it betakes itself to prayer. It pleads for the accomplishment of its object with an earnestness and importunity which will take no denial.

Such are the means which Christian Zeal adopts for the salvation of sinners. Zeal which ardently pursues such an object in the use of such means, is genuine fruit of the true branches of Jesus Christ.

Having been thus particular in describing the kind of fruit which the branches produce, I pass to other points in Christian fruitfulness which I have only time barely time to mention.

The first is, that this kind of fruit is not only produced, but seasonably and regularly. "The righteous is like a tree planted by the rivers of water, which bringeth forth its fruit in its season."

The second is, that fruit is produced in abundance. That is, in large quantities.—Herein is my Father glorified that ye bear much fruit."

11. The second topic proposed in the discourse is "the manner in which Christian fruitfulness glorifies God and proves the genuineness of piety. On this topic I will only remark that it glorifies God—1. By exhibiting the power and excellence of religion in the improvement and perfection of human character.—2. By the furtherance of the gospel in the salvation of sinners, the work of God advances and sinners are converted.

It proves the genuineness of piety by bearing genuine fruit. A spurious piety would produce spurious fruit. "By their fruits ye shall know them."

Brethren, let us solemnly inquire before God, what is the kind and quantity of fruit which we have borne? Can it be possible that we are fruitful Christians and meet in association year after year—not to tell of the triumph of truth, the revival of religion and the conversion of sinners, but to complain of coldness and stupidity, and then go away as we came? To say that we have had no revival, no conversions, that the word of God has not grown and multiplied among us, is but another form of confessing that we are barren and unfruitful Christians—away from God and our duty—swallowed up in the world or something else than the zeal of God's house. If we have come together in this state of barrenness, we ought to be apprised of its awful guilt and dreadful danger. May God have mercy upon us and pour out his spirit upon the place where we are assembled, that it may be shaken. That our hearts may break and melt. That we may awake and arise to the performance of our duty. Let us not be deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

From the Watch-Tower and Vindicator.

THE PROPER QUESTION.—It is customary with Christians as well as others, to settle a particular question of duty by asking themselves a general one, the answer to which governs their decision and constitutes the criterion of their subsequent action. In every such case, if the right test question be propounded and the right answer given, the consequent action will be right. But if the wrong question be proposed, or the wrong answer given, the consequent action will be wrong. Hence, in Christian ethics, and in Christian conduct, nothing can be more important than to select the proper test question, and arrive at the legitimate answer. To do this, we must cherish the right motive, as the character of the governing motive will prompt the test question, control the decision, and stamp the character of the consequent action. For instance, if the duty in question depend upon our relation to God, the right motive, *filial love*, instantly elicits the inquiry—"Will the contemplated action be approved by my Heavenly Father?" And the moral character of the motive, insures a safe answer. In the same case, a *wrong motive, self-love*, raises the query—"Will the action gratify my inclination?" And the answer accords with the motive. The conduct which follows, in each case, partakes of the nature of the question dictated by the respective motive. If the duty in question depend upon our relation to *fellow-beings*, then, *benevolence* will prompt the interrogatory—"Will the act under consideration affect the welfare of others, as I wish theirs to affect mine?" But, selfishness would ask a response to the inquiry—"Will it promote my interest?" If we would not deceive ourselves, we must judge of our conduct, not by the character of the leading questions which we ostensibly propound to satisfy others, but by those which we really and secretly propose to ourselves.—An attentive and discriminating observation of this latent process of self-interrogation, will lead us to a discovery of the moral quality of our actions, and thus enable us to determine with more accuracy the latitude and longitude, or rather, the attitude of our souls.

While we engage to try ourselves by the above method of self-examination, we earnestly

entreat all our brethren, but especially those in the ministry, who exert no active influence and adopt no direct measures to arrest the swelling tide of licentiousness, or the soul-crushing sin of slavery, to ask themselves, in the fear of God, and in view of the judgment, what are the real reasons that govern their conduct in this particular? While they are undecided in opposing other sins—while they write, and print, and preach, and pray, and labor to uproot idolatry, infidelity, Popery and intemperance—while they associate together in appropriate organizations, employ agents and periodical publications to overthrow these evils, why are they so silent in the cause of Abolition and Moral Reform? Why do they hunt the furious beasts of distant India, and "take the little foxes that spoil the vines at home, and let the venomous and loathsome serpent, licentiousness, and the hydra-headed monster, slavery, riot upon the vitals of the church and the republic unopposed? Is it because the latter sins are less abhorrent in the sight of God? Is it because they are less hurtful to man? Or because they are less hurtful to the spirit of our holy religion? Because they are less dangerous to the church and nation—less prevalent, less alarming? Is it because God does not will the destruction of these sins? Or, because he does not require human agency for their extermination? Is it because the glorious Millennium can be ushered in upon us while these God-provoking and earth-polluting sins brood upon our nation like an incubus of moral death? Say, dear brethren—say! Is it either of these considerations that induces you to stand aloof from this holy war, while your neutrality is construed by our enemies into opposition to our cause? Or do you believe that these sins are of such a nature that their destruction does not demand Christian effort? If so, then they must destroy themselves or be destroyed by wicked men. But can Satan cast out Satan, or can he transform himself into holiness?

O, my brethren, we fear we have not yet reached the right question. Do not angry with us, nor think us your enemies, though we solemnly ask you to inquire whether you have not interrogated yourselves in the following manner, (and let the investigation reach the "inside heart.") "If I take a decided pledge stand against these sins, give my name, pledge my character, influence, and efforts for their overthrow, will it not lessen my popularity? Will it not displease some of my friends? Will it not cause some of my patrons to withdraw their support? Will it not disturb the peace of the church or community? Will it not increase my trials? Will it not becloud my temporal prospects?" If either of these has been your test question, you have certainly decided wrong, and are involved in a dangerous error. Neither of these questions involves an affirmative consideration that has any right to control your decision. Had any such consideration governed our Savior, his apostles, and the reformers, no atonement would have been made—no gospel would have been preached—no reformation would have been effected—no salvation would have been achieved. Our blessed Lord "made himself of no reputation." His conduct procured him many and malignant enemies. He caused the most violent and influential, to withhold their patronage from him and his cause. It sent a sword on earth. It multiplied his sorrows as the rain drops. It shed the gloom of death on his temporal prospects. His holy apostles pursued the same course, and endured similar consequences. The reformers trod in their steps, with undivided feet. Did it promote the popularity of any of the friends, none of the friends, none of the patrons? Did it secure peace? Did it procure them no trials, nor envelop their earthly prospects in clouds of darkness? Had any of the aforementioned motives governed all former Christians, there had never been a Baptist on the face of the earth—yea, you and I would this day be either impotent sinners, or Pædobaptist professors. It was not to secure popularity, or friends, or patronage, or peace, or to evade trials, or dreary prospects, that the ancient Baptist rebuked the sin of Herod. Nor for these did our brethren, the Waldenses, and Albigenes, suffer the mountains to be drenched, and the valleys of Piedmont to be choked with their blood—or the dens and caves of the earth to embrace their famished and emaciated bodies. Nor for these objects did Roger Williams submit to banishment from the bosom of his friends—not the magnanimous Dunster suffer expulsion from the Presidency of Harvard University—not Holmes groan in Boston prison. Nor from such considerations, did Parsons, or Merrill, or M'Clay, or Chapin, or Root, or Allen, or Grosvenor, or Loomis, and a host of other Pædobaptist ministers, forego the favor of friends, their ample salaries, and their flattering prospects, for prosecution and affliction, with the scanty support obtained from the then comparatively poor and despised Baptists. Nor upon such principles did Judson allow himself to be sung from the dear hand of Mission brethren, with whom he had shared common perils, and common hopes in a glorious enterprise—forego the approbation and support of the American Board, the smile of his venerable parents and dearest friends; and wrap himself and companion in the horrible and unbroken darkness of a heathen empire, unprotected, unsupported—to labor and suffer for 20 years, amid privation, imprisonment, claims, sickness, and death. No! said he, after the attack made upon him in this country,—"I was not so ignorant of human nature, as to know when I descended into the water, that I should leave my former character at the bottom of the baptistry." The brethren and sons of such seeking spirit. Candidly answer to your hearts, your consciences, and to God, these questions. Is God and man? Does God let them alone? Can I let them alone, and be guiltless? Let alone God's implacable enemy, and man's most deadly foe? A son of God, an heir of heaven, let alone the rankest oppression, and the foulest pollution? Let alone sins that people hell with myriads of immortal spirits? Let alone the sin that snatches from man the key of knowledge, and clutches the sceptre in Jehovah's hand.

A BLIND PRINCE.—The son of the King of Hanover is incurably blind, and as the laws of Hanover declare that no blind man can be King, the present King's brother, the Duke of Sussex, is the presumptive heir to the throne.

EDUCATION CONVENTION. A Convention will be held at Blanford on Tuesday and Wednesday, the 15th and 16th days of October, at which a series of lectures will be delivered upon topics connected with the improvement of the common schools.

From the Correspondent of the N.Y. Journal of Commerce.

THE CASE OF THE AMISTAD

HARTFORD, Sept. 21, 1839, Saturday Evening.

Immediately after the opening of the Circuit Court this morning, Judge Thompson said the Court were not prepared, as yet, to dispose of the case under consideration finally, and that any intimations he might then throw out, ought not to be taken as the ultimate views of the Court. He said the case was one not free from great difficulties, and the Court were embarrassed with the right disposition of it. The three girls, and all the prisoners, had been discharged altogether from the criminal accusation.—It now becomes a serious question what disposition shall be made of them;—with the others, as well as the children who had been brought before the Court on the writ of *habeas corpus*; for the embarrassment felt by the Court extends to all the persons in custody.

The first question for the court to determine, is its power on this process; for the case, in its extended view, cannot now be considered. Are these persons rightfully detained in the District Court? That is the question for consideration. If they are rightfully detained, we should take it for granted that the Circuit Court have no right, by summary process, to take them out of the possession of a District Court, for that Court can only interfere when the prisoners are detained by the District Court without any authority of law. Besides, great injustice might be done to the parties if the Court should decide, in a summary way, provided the District Court can rightly retain them. If the decision of the District Court should be unsatisfactory to either party, there is the right of appeal to the Circuit Court, and afterwards the Supreme Court of the U. S. In the judgment of the Court, therefore, the case is presented simply with regard to the jurisdiction of the District Court. However abhorrent to our feelings it may be to keep these persons in prison, or to view them in the light of property, and, however desirous the Court might be that they should all be set at liberty, they must not permit their private feelings to govern them in deciding upon the case before them. They must discharge the duty of a court of justice, however painful it might be.

It has been argued, by the counsel for the prisoners, that no court of justice can entertain the question of the right of property in human beings. But slavery, or the right of controlling the freedom of a certain class of men, is not only sanctioned by foreign powers, with whom we have treaties, but is recognized by the Supreme Court of our own country. He referred to the case of the *Antelope*. In that case the Supreme Court did entertain the inquiry as to the right of property in human flesh. That was a question, in many respects, precisely like the present one. If the Court then supposed that they could not go into that inquiry, the case would have been otherwise decided.—The Court were equally divided, and the decision therefore was, as all cases of the kind, that the decision of the court below was affirmed. But the court did go into the inquiry whether it was lawful to hold human beings in slavery, and the question was entertained, upon whom the onus of proving the right of property devolved. The court put the matter upon the ground that the right of property should be shown. However unpleasant it may be, in a moral point of view, it will not do for the court to say that they will not hear the question discussed whether there is a right of property in these prisoners or not.

The S. C. of the U. S. in the case referred to, said the Africans were rightfully in the jurisdiction of the court. This court has the power of deciding who has the right to this species of property. He used, he said, merely the language of the law. The only inquiry then is, whether this property is rightfully in possession of the District Court. If it comes fairly within the admiralty jurisdiction of that court, whatever my views may be as to the ultimate decision of the case, it must not be disposed of summarily. (The question is not now open whether these Spaniards can properly be here, when the laws of their own country are against the slave trade, and when Spain has made treaties, passed edicts, for its suppression. That question must arise upon its merits. The only question now is, whether this property, to adopt the language of the law, is within the rightful control of the District Court.—We are of opinion that the prisoners cannot be taken out of the jurisdiction of the District Court on the *habeas corpus*. The Court therefore request the counsel to furnish them with another argument as to the main question, whether the District Court has jurisdiction in the case.)

We propose, said Judge Thompson, that the case be kept open until afternoon, then to be argued, should the counsel for both parties agree to do so. If they cannot be prepared so soon, the court must wait until they have sufficient time.

Some conversation then took place between the counsel on each side, and with the court. Mr. Ingersoll suggested that it might be best for the counsel on each side to furnish the court with a brief, for the court to give an opinion at some future day, at an adjournment of the court. Mr. Staples said the counsel would confer together, and would be prepared, at the opening of the court in the afternoon, to say whether they could accede to this proposition, or proceed to argue the case today.

A writ of *habeas corpus* was taken out in the course of the forenoon, on the petition of Erastus Smith, Esq. of this city, for all the other African prisoners, returnable before this court. The court then took a recess till 2 o'clock.

Afternoon.—The counsel for the Spaniards objected to going into the argument, at present, for want of time to prepare. The

counsel on the other side, contended that a question which affected so deeply the rights of individuals, ought not to be postponed, and the court decided that if the counsel for the prisoners insisted on proceeding, the arguments must be entered into at once, and sufficient time allowed, as he did not wish to decide so important a matter on superficial investigation.

Mr. Baldwin addressed the Court very ably one hour, on the question, "Has the District Court under any of the proceedings of the case, jurisdiction of the African prisoners who have applied for relief under the writ of *habeas corpus*?"

Mr. Baldwin, on the other side, spoke upwards of an hour, contending that the question whether these persons are property, was one for the District Court to decide.—He said the Africans had been great trespassers, if not pirates.

Mr. Ingersoll followed on the same side. He said it was now simply a case of jurisdiction. He spoke one hour. Both these gentlemen argued very ingeniously.

The District Attorney then addressed the Court half an hour, contending, as he said, seriously, that the prisoners are free, and had been wrongfully the victims of a wicked traffic.

Mr. Staples concluded the discussion in a masterly speech of about an hour. He gave the District Attorney a severe castigation for professing that the prisoners have been the victims of the slave trade, and yet taking no measures to bring Messrs. Montez and Ruiz to punishment. He feared the Attorney himself was more under the influence of the Minister of Spain, than of the President of the United States in this matter. He also showed the absurdity of claiming jurisdiction in this case, when the District Judge had said he had no power to decree that the prisoners should be sold as property for salvage. If the Court has jurisdiction, said he, the property can be taken and sold for salvage. Why cannot we have a slave market here in Hartford, and sell these forty negroes? Because, he said, it is so revolting. To be consistent, then, the District Judge should say that he cannot touch this "property." The Circuit Court had not said they were property. Mr. Staples said he was for fulfilling the laws and the treaties, but we are not to be slave-catchers for foreign potentates. If the President of the United States should set up such a claim, for one he should be for quitting the country and seeking an asylum in the British dominions. Mr. S. confined himself to the question of jurisdiction, and cited many authorities. He argued that if there was jurisdiction anywhere, it was in the Southern District of New York. At the conclusion of his argument, it seemed to be the *sententia* opinion that the District Court had no jurisdiction in the case.

Yours, &c.

The Hartford Daily Courant, of Monday, gives the following note of the decision of Judge Thompson on the question which was argued before the Court on Saturday.—The questions which arise in the case, remain for a decision of the District Court, and, if necessary, by appeal to the higher courts. The Judge said that if it should be ascertained that the seizure was made within the District of New York, the case must be transferred to the Court of that District. The Court adjourned sine die.—Boston Post.

Monday Morning, 9 o'clock.
The Circuit Court of the U. S. decided this morning that the Africans, whose case has been on trial for a number of days past, could not be discharged on the *Habeas Corpus*, as the case was within the jurisdiction of the District Court of this District as a Court of Admiralty. In making this decision, no question on the merits was involved or determined.—It turned simply on the question of jurisdiction. The merits remain to be heard and decided before the District Court.

RIGHT.—A certain Mr. Jones, a slaveholding minister from Georgia, was invited not long since by the Faculty of Andover Seminary, to take part in the religious exercises of the institution. Whereupon a large number of the students held a meeting and passed some appropriate resolutions disclaiming all fellowship with a slaveholding religion and a slaveholding ministry. Let slaveholding pretenders to Christianity be uniformly met in this way, and slaveholders will begin, by and by to think us honest in our opposition to their Anti-Christian institutions.

GOLD, A PRESERVER OF BEAUTY.—At a meeting of the French Academy of Sciences, Baron Larrey, one of the Surgeons of Napoleon, mentioned an experiment made by himself, by which it was found that gold leaf could serve in preserving beauty. During the campaign in Egypt, he had observed that when the higher classes of the country were attacked by the confluent small pox, which not being modified by vaccination, leaves deep marks on the skin, the leeches applied gold leaf to the surface of the pustules which appeared. At the suggestion of Larrey, M. Legendre, a French physician tried the experiment upon a beautiful young English girl, suffering under one of the worst forms of the disease. A coating of gold leaf was applied to the face by the medium of a little glue to make it adhere. The lady recovered from her disease without marks, except on the portions of the body where the gold leaf had not been applied.

The Salem Gazette states that a colored man by the name of Brown, arrived at that port in the ship William & Henry, from Zanzibar and M'junga, who speaks several African languages, and also speaks English fluently. It is thought he might be of service to the prisoners taken in the *Amistad*.

APPEAL TO THE FRIENDS OF LIBERTY.

Thirty-eight fellow-men from Africa, after having been piratically kidnapped from their native land, transported across the seas, and subjected to atrocious cruelties, have been thrown upon our shores, and are now incarcerated in jail to wait their trial for crimes alleged by their oppressors to have been committed by them. They are ignorant of our language, of the usages of civilized society, and the obligations of Christianity. Under these circumstances, several friends of human rights have met to consult upon the case of these unfortunate men, and have appointed the undersigned a committee to employ interpreters and able counsel, and take all the necessary means to secure the rights of the accused. It is intended to employ three legal gentlemen of distinguished abilities, and to incur other needful expenses.

The undersigned therefore make this appeal to the friends of humanity to contribute for the above objects. Donations may be sent to either of the Committee, who will acknowledge the same, and make a public report of all their disbursements.

SIMEON S. JOCKLEY,

34 Wall Street.

JOSHUA LEAVITT,

143 Nassau Street.

LEWIS TAPPAN,

122 Pearl Street.

New York, Sept. 4, 1839.

INTERESTING SCENE IN PRISON.

HARTFORD, September 22, 1839.

Mr. Editor.—This morning a religious service was held in the prison in this city, where the African prisoners are confined, and I have thought an account of it might be interesting to your readers. All the county prisoners, (being twelve or fifteen in number, and mostly whites), were assembled in the Hall or enclosed Piazza that surrounds the cells, and which is appropriated to the use of the Africans. Each sat on the bench he brought into the hall with him, and the Africans were seated on benches along the wall and in front of the platform on which stood the preachers, the interpreters, and a few male and female Christian visitors. Jinguia seated himself in a chair in front of his comrades. Rev. Mr. Gallaudet went through the usual services. The subject of his discourse was laying up treasures in heaven. All the prisoners listened to the preacher with fixed and respectful attention. It was interesting, and painful too, to see these pagans, from a far distant land, gazing at the speaker, and listening to this discourse which was in a language wholly unknown to them. O thought I, for the gift of tongues to communicate to them the unsearchable riches of Christ!

After the services were ended, and the county prisoners had withdrawn, Mr. Gallaudet was requested to try to explain to the African prisoners, through the interpreter, some of the great truths of revealed religion. Accordingly, all stood in front of the platform, with the exception of Jinguia, who Mr. G. with Mr. Ferry, the African interpreter, and one of the prisoners named Grah-bah-wah, who is from Gallinas, stood on his right and left to communicate his thoughts to his attentive audience. This man speaks the Kissi dialect better than Bowle or rather Bahoo. Mr. G. expressed his thoughts to Mr. Ferry, he translated them into the Kissi dialect to the man above named, who made them known in the Mandingo tongue, in a very animated manner, to his comrades. Most of them listened with eager attention, and I indulge the hope that many new and invaluable ideas were communicated to them. May the Holy Spirit imprint them on the hearts and consciences of these benighted men? The substance of what Mr. G. said is as follows, each sentence having been fully explained by itself.

"I am your friend and wish to say a few words to you about God.

"I know about God, for I have this book (showing a Bible), that tells about him.

"God told good men many years ago to write this book.

"God tells us, in this book, that we have something within us—the thinking part—that will never die.

"When our bodies die, this thinking part will go up to meet God.

"If we do what God tells us to do, in this book, we shall, when we die, be happy.

"If we are wicked, he will not let us go to the good place, but to the bad place.

"This book tells me that God has a Son—his name is Jesus Christ—that he sent him into the world. He died here—and if we are sorry for what we have done that is wicked, he will forgive us.

"If we pray to God, and ask him to put good thoughts into our hearts—and if you love Jesus Christ when you pray—God will hear you, although you know but little about him.

"We are your friends because God tells us in this book that we ought to be so."

While Mr. Gallaudet was speaking, two or three left the group, went to the farther end of the hall, lighted their pipes, and began to smoke. Jinguia soon perceived it, rose from his seat, went to them, and struck their pipes out of their hands, and directed them to attend to the speaker. He then returned and resumed his seat. What an instructive lesson is this to careless and ill-bred attendants in Christian assemblies!

The Christian friends present then sang the missionary hymn, "From Greenland's icy mountains," &c., the whole audience standing. The Africans listened to the singing with engagedness. It was truly an interesting scene, and one long to be remembered by those who were present. One of the African interpreters says that in his country the people did not work one day every week. Mr. Gallaudet has conversed with the prisoners in the language of signs, and believes that several of them, if not all, have some intelligent ideas of a Supreme Being, and the penal consequences of transgression. The court was so fully persuaded of this that they received the affidavit of one of them. This man was asked in prison if he told lies. He replied, in his own language, pointing to a biscuit in his hand,

"God did not give me this to tell lies."—What a rebuke is this to ungrateful, disobedient and wicked men, who lie, steal and defraud in a Christian land!

Respectfully yours,

LEWIS TAPPAN.

THE AFRICAN CAPTIVES.

We have a full report of the final decision of Judge Thompson, delivered on Monday, announcing that the Circuit Court could not discharge the prisoners under the writ of *Habeas Corpus*. The Judge said this decision affected nothing as to the rights of either party, but left the case to take its regular course under the libels, in the District Court, from which it might afterwards come up by appeal to the Circuit Court, and then, if either party chose, to the Supreme Court of the United States. The sole question now before him, he said, was one of jurisdiction, and if the Amistad was taken on the high seas, it was properly cognizable before the District Court for Connecticut. If within a mile of the shore, it would fall within the District of New York. Measures would be taken to ascertain this point exactly. The only matter settled previously was that there had been no criminal offence cognizable by the courts of the United States, the killing having been on board the vessel of a foreign nation. The prisoners therefore, remain in the custody of the District Court, which has adjourned to meet for the trial of the case at Hartford on the 3rd Tuesday of November. In the meantime, the Marshal is ordered to see that the negroes are suitably provided with food, medical attendance, clothing adapted to the season, and whatever is needful for their comfort.

It is said the prisoners might be discharged on giving bail; but as this required that they should be *appraised* as property, their counsel would not consent to it.

We regret that we have not room for the decision, in full, with a few remarks which we should like to hazard; but our space is full.

The counsel for the unfortunate captives, Messrs. Staples, Baldwin and Sedgwick, have acquitted themselves in a manner highly honorable, both to their sensibilities as men, and their ability as lawyers. David Paul Brown, Esq., of Philadelphia, came on to offer his services in case of a jury trial, and was at Hartford two days. The trial of the great property question will awaken new interest and require new efforts and heavy expenses.—*Emancipator*.

Disastrous Conflagration.—*Burning of the National Theatre and Theatre Church, in New York.*—Just before 5 o'clock last evening, a fire was discovered in the National Theatre, corner of Church and Leonard streets, and in a very few minutes the whole building was enveloped in flames. So rapid was the progress of the fire that it was found impossible to save but a small part of the properties of the house, and therefore the loss to both the manager and actors must be very great.

Soon after the fire had burst through the roof of the theatre, it communicated to the African Zion Methodist Church, on the upper side corner, and also to the dome of the magnificent French Catholic Church, situated on the corner of Church and Franklin streets, adjoining the Theatre. The African Church, having a wooden roof was soon on fire in every part, but the thick tin roof of the French Church withstood the flames for a considerable time, and it was a strange and imposing sight to see the dome in flames while the church itself remained uninjured. The wood work of this splendid pile at length ignited from the immense heat from the theatre, and the fire spread rapidly throughout the interior, destroying the elegant pictures, gildings, trappings of the pews, &c., &c., as scarcely anything from within had been rescued.

About this time the rear wall of the theatre fell outwards, from which catastrophe, another church was set on fire, viz. the New West Dutch Reformed Church, under the pastoral charge of the Rev. Mr. Hunt. This church was situated in Franklin street, about one hundred and fifty feet below the French Church, and the rear of it was adjacent to the theatre. As soon as the flames had communicated to it, they spread much more rapidly than in the French Church, as in the course of a very few minutes it was in flames throughout. Besides the entire destruction of these three churches, and of the theatre, there was no considerable damage done.

A two story house adjoining the theatre on Leonard street, occupied by Julia Brown, a notorious prostitute, was partly destroyed, the roof and attic story being burnt.

A two story brick house in Franklin street, occupied as Fanningworth's Commercial School, was also unroofed, and much property destroyed in the interior.

The loss by this fire cannot be much less than \$200,000, as the building of the French Church alone cost \$110,000, and the theatre and properties must have been worth near \$60,000.

One hundred and eight persons attached to the Theatre, are deprived of employment.

The fire originated in the gas-room, under the stage, near the pit lobby. A new gasman had just been employed, and from some mismanagement, had left the gas running in such a manner as to fill the room, when it ignited suddenly from a lamp which was kept burning, and the flame shot up and communicated with the scenery almost as suddenly as though the house had been struck by lightning.

The New Dutch Church had been recently purchased and repaired in a very handsome manner, having beautiful Grecian columns in front. It is but about three months since it was finished.

The African Church and the Theatre were insured. We could not learn as to whether insurance had been effected upon the other two churches.—*Dispatch*, Sept. 24.

The late Fire at St. Louis.—The St. Louis Republican estimates the loss of Messrs. Blaine, Tompkins and Barrett at \$35,000 to \$40,000. Partly insured.—Stettinius & January's loss is estimated at \$45,000 or \$50,000 Insurance \$16,000.—Loss of Welling & Co., Oscar Cobb, Alleyne & Co., J. Rice, Z. N. Robbins, and others, estimated at \$30,000. Total loss by fire estimated at \$230,000. Yesterday evening, says the Republican of the 5th inst., "the remains of the unfortunate beings who perished by the falling of the gable end of Messrs. Blaine, Tompkins & Barrett's house, were accompanied to the grave by the fire companies, the city authorities, and an immense concourse of citizens. The names of the deceased were B. L. Turnbull, book-seller; James Hayden, son of Elijah Hayden;

Charles Brewer, cooper; and Mathew Medley, barber.

TORNADO.—A tremendous tornado visited Newark and vicinity on Wednesday afternoon. Hailstones one to two inches in length. Many houses in and about Newark, were unroofed, and trees blown down.

POWDER MILL EXPLOSION.

On Monday forenoon, Sept. 23, the powder manufactory in Southwick, Mass., belonging to Mr. Foote, comprising a mill and two other buildings, was blown up and entirely demolished, but no lives lost. Besides the buildings, five hundred kegs of powder were destroyed, and probably the loss of property is between two and three thousand dollars.—*Springfield Gazette*.

MEZZOTINTING ENGRAVING.—The invention of this method of engraving is generally attributed to Prince Rupert, who, it is said, one morning, during the civil wars of England, seeing a soldier cleaning his musket, which had been rusted by the night dew, and observing something of the appearance of a figure corroded on the barrel, he conceived the idea that by covering the plate with such a grained ground, and scraping away the parts where the lights were required, he might produce the effect of a drawing. He accordingly, with the assistance of a person to whom he communicated his ideas, invented an instrument, which, in some sort, answered the purpose. In this way he engraved the print of an executioner, holding in one hand a sword, and in the other hand a head—after Spagnolotto, dated 1568. This style of engraving is now brought to great perfection.

WHOLESALE SWINDLING.—The Richmond Compiler states that Pizarro Edmunds, late a resident in that city, has run away, having swindled different individuals and banks there to the amount of \$30,000. He had been pursued, but not overtaken.

UPPER CANADA.—Mr. Sheriff Rutten brought down from Cobourg yesterday the parties concerned in the late conspiracy at that place. They had their trials at the Assizes last week, and were found guilty.—Hart is sentenced to 7 years, and the three Americans to 5 years at the Penitentiary. Ash and his son have one 12 and the other 6 month imprisonment, and to pay a fine, one of £100, the other £50. Besides the informer, Moon, two of the sailors on the schooner which took the party over, gave evidence against them. [U. C. Herald.]

Medal of Honor.—The French Academy of Industry, in their general assembly in Paris, on the 29th of July last, awarded to Professor Morse, of this city, their "Great Medal of Honor," for his invention of the Electro Magnetic Telegraph.—*J. of Com.*

The Rochester Democrat states that a schooner (supposed to be the *Eclipse*) was capsized in Lake Ontario, evening of the 18th inst., in a gale, near Oswego, and that six persons were drowned.

FROM CHINA.—The London Times of Aug. 29, says that intelligence has been received from China, by way of Calcutta, to April 18, No amendment had taken place in the state of matters, the whole foreign community being still prisoners at Canton, and all communication between that place and Macao cut off. Business was entirely at a stand-still, and the ships were all lying at Macao roads, anxiously awaiting the result of the commissioner's proceedings. The Rob Roy was expected to be the first vessel to sail with despatches.

DEATH OF THE HON. ALBERT G. HARRISON.—A letter from a friend in Fulton, Missouri, informs us, that the illness under which the Hon. Albert G. Harrison has been laboring for some weeks past terminated in his death on Saturday, the 7th inst., at about 3 p. m. His remains were interred with appropriate honors.—[St. Louis Republican.]

INSTALLATION AT SANDWICH.—On Wednesday last the Rev. Eliphalet Porter Crafts was installed Pastor of the first Congregational Church in Sandwich. Sermon by the Rev. Alexander Young, of Boston.

Sickness at the South.—The New Orleans Picayune of the 8th ult. (Sunday) reports that on the day previous there were 19 admissions to the Charity Hospital, and ten deaths. The virulence of the fever had not abated.—It may be remarked that September is usually deemed the worst month. In October, there are fewer cases but a larger proportion of them fatal.—*Dispatch*.

The Charleston Mercury of the 13th ult. says, that at that time, there were but few cases of strangers' fever in this city. In its place, another epidemic called vulgarly "the broken bone fever," had made its appearance. It is described as a disorder rarely, if ever, terminating fatally. The editor adds—"We would by no means advise absent strangers to return to the city until the disappearance of stranger's fever has been officially announced."

At Augusta on 11th ult., the board of health reported three deaths by fever. The New Orleans Courier of the evening of the 7th states that during the three preceding days, it is presumed that about 150 persons have died in New Orleans, or about 50 daily.

SUICIDE.—The coroner held an inquest on Saturday at 293 Mott street, New York, upon the body of Margaret Goherty, aged 23 years, born in Ireland, who took a dose of poison in a glass of gin on Thursday night, from the effects of which she died next day. Deceased was in the habit of getting intoxicated, and it is supposed that she took the fatal draught while in a state of delirium caused by intemperance. Verdict, suicide.

COLORED SCHOOL.

The subscriber has been teaching a school for about a year and a half for the colored people in German township Darke co. Ohio. A few young men and women can find accommodations on reasonable terms.

It is intended to commence the winter term about the first of November. Competent instruction will be provided for all who may attend. E. S. GRUMLEY.

September 17th, 1839.

BOSTON BAPTIST ASSOCIATION.

The twenty-ninth annual meeting of this body was held at Woburn, on the 17th and 18th inst. Rev. W. Phillips preached the introductory sermon, from John xv. 8—"Herein is my Father glorified that ye bear much fruit." The discourse was timely and instructive, exhibiting the obligations of Christians to honor their divine Master by a life of active service. The principal point insisted on was, that nothing less than high attainments in holiness, and a life of entire obedience, will enable the Christian to meet fully his obligations. The Savior is not glorified unless his followers bear abundant fruit. The meeting was organized by the choice of Rev. Dr. Sharpe, as Moderator, Rev. J. W. Parker, Clerk, and Rev. W. Burlingame, Assistant Clerk.

The epistles from the churches presented few of those encouraging facts, concerning the triumphs of God's grace in the conversion of men, the relation of which at former meetings of the Association, have caused the pious heart to rejoice with devout gratitude, and have rendered this part of the session peculiarly interesting. The letters, without exception, indicated indeed, a state of internal peace in the churches, but not that condition of spiritual activity so necessary to secure the blessing of the divine Spirit on sinners, as well as Christians. 46 were admitted to the church in Randolph during the year. This was the largest accession reported. The Second Baptist Church in Boston received 35 by baptism; First Baptist 25; Boylston-street 12; Independent African 20; Church in Brookline 11.—These were the most important additions noticed. The total number added by baptism during the last year to the thirty-six churches composing the Association, was 641. The whole number of church members in the Association, is 5,115.

The churches generally appeared to be sensible of their cold and unfruitful condition. In many letters there were manifestations of deep penitence, mingled with the expression of earnest desires that Christians might return to duty, and that God would once more appear in mercy for his people. Most devoutly is it to be hoped that these feelings and desires will not have been cherished in vain. We are encouraged to believe that the development of the state of things in our churches, which was made at this meeting, though painful, will not be without its valuable results. The effect of this development was evident at the time, and the measures proposed. We trust the pastors and delegates have returned to their respective churches, anxious to sympathize anew with their brethren, and determined with divine assistance to live the present year that God shall deign to open the windows of heaven and visit the thirsty fields of Zion with showers of grace.

The letters exhibited an increasing interest in the Sabbath-school cause. Very few churches were silent on this subject, and from many the accounts were deeply interesting. In two cases it was mentioned that one half of the congregation were active members of the Sabbath-school or the Bible-class. How encouraging are such facts to the friends of the Sabbath-school enterprise! How cheering to know that not only in this Association, but throughout our country the number of scholars in our Sabbath-schools and Bible-classes is every day increasing! The Circular Letter was read by its author, Rev. W. Shailer.—His theme was, "The duty of Christians to sustain by their attendance, the meetings of church." A more important subject, or one more appropriate at the present time, could hardly have been chosen. It was ably discussed. We bespeak for the Letter an extensive and careful perusal when it shall be published in the Minutes.

The "First Free Church," and the "Boylston-street Church," both recently constituted in Boston, were received into the Association, after a statement of their origin and creeds had been given. The Right Hand of Fellowship was tendered to them by the Moderator in behalf of the Association, accompanied with a few pertinent remarks. A resolution was passed, recommending to the churches, the observance as soon as practicable, of a day of fasting, humiliation, and prayer, having particularly in view, the low state of religion in the Association. A resolution was also passed, recommending that the churches set apart a similar day "about the close of the last or the first of the new year," as each church may think best, in reference to a general revival of religion throughout our land and the world.

The plan adopted at the meeting of the Association the year previous of giving to its meetings more of a devotional character, was pursued the present session. As little business as possible was introduced, and a good proportion of time was thus given to exercises of a purely religious nature. A prayer meeting, well attended and characterized by an excellent spirit, was held early Wednesday morning. During the session sermons were preached by the Rev. Messrs. Turnbull, Shaw, Stowe, and Colver. An opportunity was thus afforded of exerting a good influence on the minds of the irreligious man as well as the Christian—and of exerting it, too, far more directly than in former years, when nearly the whole time was given to the transaction of business, which was generally very uninteresting to the mass of people present. This change in the character of the meetings of the Association has been received by the churches with general favor. All who were present at the meetings of the last or the present year, must have felt the beneficial effects of the change, and that we were returning to the original purpose contemplated in the formation of the Association. It is to be hoped that the plan pursued the present year will be a permanent one.

The closing hour of the session was spent in conference and prayer. It was a blessed season. All felt it was good to be there. The Association was a brief account of the origin of our Associations. The chief object of their formation was to bring brethren together from sections of the country widely distant that they might encourage each other amid the trials and persecutions which were the lot of the pioneers of our denomination in this land. The original Associations frequently embraced a large extent of territory, and the delegates sometimes travelled three and four hundred miles to attend the meetings. The Warren Association, of which the Boston was formerly a part, embraced some churches located in New-Hampshire, and its meetings were sometimes held in that State. In 1811 the Boston Association was formed. The Moderator was one of its original members, and has not been absent from a single meeting during the twenty-nine years of its existence. The Worcester, Old Colony, Salem, and other Associations in this State were formed subsequently. The early members of these bodies were working Christians, and the speaker referred to the exact correspondence of their principles with those of the Apostle Paul. They recognized as he did their entire dependence on God, while at the same time they felt there was no possibility of release from untiring and vigorous exertion in the cause of their Master.

In answer to a request from the moderator, Rev. Dr. Bolles then communicated some items of thrilling intelligence, recently received from our missionaries in Germany. We have room barely to refer to some of the facts, trusting that a full account will soon be given to the public. After paying a just tribute to the character of Rev. Mr. Oncken, Baptist missionary at Hamburg, Dr. B. observed, that the civil power had recently thrown new obstacles in the path of this devoted man and brother missionaries. Mr. Oncken has been repeatedly prohibited from preaching, and in one instance was attacked by a mob. Yet with holy boldness he has prosecuted his work, and improved every opportunity to speak to the people. He has very prudently managed to secure many such opportunities. When driven from one place of worship, he would petition the civil authorities for license and protection to preach in another. Though almost sure that the petition would not be granted, he would employ in preaching the interim between its reception and rejection, when no law could seize upon him. In the midst of persecution God has been at work. In one instance Mr. O. having gone to Stragard to engage in a controversy on the subject of Baptism, found twenty-two persons ready for baptism, and a church was formed immediately in that city. When these things were noised abroad, persecution raged anew. But the hands of Oncken and his coadjutors were strengthened, and facts were presented by the speaker to show that the cause of truth advanced, notwithstanding the efforts of enemies to retard its progress. Dr. B. concluded by appealing to the sympathies of Christians present in behalf of our brethren in Germany.

Rev. Mr. Colver expressed the deep feeling with which he had listened to the intelligence from abroad. He sympathized with Brother Oncken and his fellow laborers. He admired the spirit of the men. That spirit was oneness of purpose—a simple desire to please God. But while he felt thus for Christians in Germany, and was willing to do his utmost to relieve them from their sufferings, his love also flowed out towards persecuted Christians at home. He commended to the attention of all present the situation of whole churches of colored brethren of our own denomination, who in this land of liberty, were suffering severe trials, and he begged sympathy and prayer and effort in their behalf. Our aged brother Peak closed the meeting with some well timed remarks on the character of the love which should distinguish the followers of Christ. The Christian in these exciting times will find ample room for the exercise of forgiveness. While he adheres firmly to his own opinions he must be willing to grant his brethren the full enjoyment of their favorite views. There must also be the kindest feelings cherished towards those whose opinions differ from his own.

At the close of this meeting the Association adjourned to hold its next anniversary with the church in Watertown.

It is due to remark that the present session was distinguished for the harmony of feeling and action. The meetings were all well attended. Ample arrangements were made by the friends in Woburn for the accommodation of members of the Association and others from abroad, and every thing conspired to render the entire session delightful and profitable.—*Christian Watchman*.

INQUIRY.—Why is all allusion to the action of the Association on Slavery left out of this account? Was nothing said or done about it. Brother Colver's statement, in another column, is worthy of particular notice.—*Ed. Refl.*

A CASE IN COURT.

3,000,000 of women and children are today suffering to an extent beyond description! SLAVERY has accumulated or created this amount of human woe; and is still enlarging the tide of human wretchedness; And these 3,000,000 of innocent human sufferers are in America! where meeting houses, Ministers, Churches, Bibles, Missionary Societies, ceremonies for making Ministers, and all the arrangements and influences for promoting Christianity are found in abundance—and where the Christian people spend a great deal of time and money, in efforts to inspire each other's hearts with a holy emulation for the salvation of the world, (except the slaves.) Hundreds of thousands of dollars are expended annually in sending off missionaries, and Bibles, Printing presses, Tracts, &c. for the conversion of trans-Atlantic, or Trans-Mediterranean heathen, all right. God be praised to fill the heart of every Christian with more and more of His love for a dying world.

Well, what is done, all this while, for the salvation of 3,000,000 of American heathen? Tell us ye pro-slavery D. D.'s who are at the head of the benevolent societies of our land! What has been, or will be, done for these poor, stript, crushed in body and intellect, of our own Christian American!

ANSWER.

The Synod of South Carolina coming into open court testifies, that, "The negroes are destitute of the privileges of the Gospel, and ever will be in the present state of things." And witness further testifies, "That the heathen (slaves) of this country will bear comparison with the heathen in any country in the world!" Very well. Honest testimony. And from this testimony alone, I shall proceed to sum up my case before the "Jury" who [as Weld says], are empaneled to try the cause. I shall speak as the advocate of the cause of the Plaintiffs; 3,000,000 of American (!) slaves!!

MINISTERS

Of the Gospel come in for a share of the sin of neglecting the Slaves. For while these things have been transacted before their eyes, they have failed to "lift up their voice and teach the people their sins," and God says, the blood of guilt is found in their garments. All other beings in the world are held up in the American pulpit, except the wronged slave. I hardly know why it is unless there be a coalition, and they are unwilling to lay aside the price of blood. How rare a thing it is for Ministers to plead with their people against slavery! Oh such Ministers are in arrears to the heirs of Jesus Christ—holding back the widow's mite and the orphan's hope!—Pay what thou owest, Minister! "Open thy mouth for the dumb."

LAYMEN

And women too, who have forgotten to Remember those in bonds as being bound with them, are indebted to the cause of abolition for the time they have forgotten so to do.—The simple interest barely, on this charity fund of the Lord's poor is a great sum.—But very few have even paid that. It seems as if many persons expected to enjoy a full opportunity for making up all arrears at the judgment, or they would not suffer so large an amount to remain unpaid by them, [which they are abundantly able to liquidate,] while

it is now so much needed, and so short a time will be enjoyed for doing our duty! before the summons will call us to the grave! My heart is often pained, when I attend prayer meetings to hear brethren pray for every class of beings on the earth with the exception of the slave! The very class who are the most in need of it are forgotten! Such persons ought to make great sacrifices and pay large sums to aid the cause of Emancipation to make up such deficiencies.

Union Herald.

Communication.

For the Christian Reflector.

WESTERN EDUCATION SOCIETY.
Mr. Editor,—As one of the committee appointed at Albany, to investigate the claims of this society, allow me to say, that the address which follows an account of the formation of the society, presents a lucid and comprehensive exhibition of the wants of the great valley, in relation to common school and religious education. There is however, an indefiniteness in regard to the plans and operations of the society, which is necessary should be removed, before very explicit answers can be given to all the questions appended to the address. This want of explicitness is doubtless to be attributed chiefly to the incipient state of the society. Those, however, who have had the opportunity of interchanging their views on the subject, may be able to give information on some points, which, though of minor consequence, may, nevertheless, have considerable influence with many, in adjusting the comparative merits and claims, of the various benevolent institutions of the day.

In answer to the first question, "Does the valley of the Mississippi need an Institution founded on such principles, and conducted by such men as above described?" I am prepared to say, that some such institution, (the plan subject to a revision) managed by "men sufficiently known and tried to secure the confidence of the friends of truth at large," is greatly needed. Such an Institution would be deemed an engine of prodigious power, in giving intelligence, truth and righteousness, the ascendancy over ignorance, error, and wickedness, and none the less so, for excluding from its funds (as would probably be the case) the price of blood, of unrequited labor, and the price of the disciples of Christ, sold to the highest bidder at auction.

We have erred egregiously in calculating the efficiency of our benevolent societies, from numerical strength, and from underrating their intrinsic or moral strength. Streams of the purest benevolence, and streams of blood commingle as they course their way to the treasures of nearly all our noble institutions; here we may look for both judgment and mercy, as in the history of our own Barman missions, now prosperous, and anon by war, or some other instrumental or secondary cause, given for years to the four winds of heaven.

Should the plans of the society go into successful operation, it will be readily and universally admitted as desirable, that the community about the institution should be its friends; and the means suggested to make them so, as eligible, probably, as any that can be thrown out for discussion in the present crude state of affairs. And yet it may involve some correlative points, that may materially affect the main question.

The third question is "Do you suppose that many young brethren and ladies in the eastern and middle states, desire to enter such an institution?" This is the most difficult question of all, in the present state of affairs, owing to the various motives by which different classes would be influenced, and depending as it necessarily must on various circumstances connected with the institution, not yet canvassed and settled. The young men of the eastern and perhaps the middle states too, are proverbially enterprising, and if the terms in the address, "abundant support" will admit the construction lucrative employment, whole caravans, irrespective of moral or religious considerations, would bend their course to such an institution. And should other and greater facilities present for amassing wealth, would as soon veer off to avail themselves of such opportunities; and it is quite possible the society might find more ready to enter, than would be desirable. It may, therefore, be a question of some moment in the outset, whether the society should not make piety the *sine qua non* to its patronage. It strikes me at first blush, as the most judicious and prudent course. I am aware that it wears the semblance of a "test act," but it is in fact so, any more than the same being required of our missionaries to Burmah? We are apt to vibrate to extremes, and in order to avoid ecclesiastical tyranny, liable to admit of a laxity which never fails to cripple and paralyze the moral energies of the Church, and to render her measures to renovate the world, abortive. Such a limitation of patronage would, doubtless, prevent such an abandonment of the ultimate object of the society as described above; and, although it would diminish its numerical strength, it would probably, find a full equivalent in its efficiency for moral and religious results; gaining in solidity, what it would lose in expansion. Besides, those best acquainted with the habits and feelings of our denomination at large, are aware that to enlist their feelings, and open their purses, there must be a direct and not circumlocutory bearing on the moral and religious interests of that vast and destitute portion of our country. For, though learning be friendly to religion, and to a certain extent essential to its existence, still, it is no more the parent, of piety than ignorance is the mother of true devotion.

I will just add, the United States Congress has made numerous and liberal grants of land, to aid in the diffusion of the elementary principles of an English education in the Western States, which, connected with the acknowledged cupidity of the young men of our country, would, it should seem, to a considerable extent, secure the desired object, so far at least

as learning simply and purely considered is concerned, and thus leave the church to foster the religious interests of the people, especially, by qualifying pious young men to teach primary and select schools, or by sending the ministers of the gospel to labor among them, or both. I believe experience has shown that individual enterprise has generally succeeded in our common schools, where the encouragement has been sufficient, and since the claims of institutions specifically moral and religious have so greatly multiplied upon us; those of a purely literary character, have been viewed less imperative.

In regard to the fifth question it is thought proper that the "Western Education Society" hold its first Annual Meeting at the time and place of the holding of the National Baptist Anti-Slavery Convention, and that a board of officers, in which the denomination can confide be appointed at that time.

It is not thought expedient that the Executive Committee take immediate means to raise funds for the establishment of the institution. There does not appear to the writer any pressing necessity for such a measure—if the denomination at large is to be consulted in regard to the necessity for such an institution; its locations; plans of operation; and if the society is to be subject to a revision, and perhaps reorganization at its first annual meeting; how shall an agent exhibit to subscribers the claims of the institution, or assure them in fact, that it will have an existence? Besides, it is humiliating to say, that persons having once committed themselves to its interests by subscriptions, are more likely to become fastidious; more tenacious of their own views; and far less likely to harmonize in their plans of operation, than if entirely insulated from its concerns. We very naturally and properly assign to friends of such an institution a prominent place; but it will not necessarily follow that we must make a hasty and premature effort for their collection. The denomination must have time to deliberate and investigate. Let its feasibility and the question of its existence be fairly settled; let the plan of its operations harmonize the views of those who may deliberate at Albany or elsewhere, and let suitable agents be appointed, who shall have it in their power to make the people understand the designs of the society in all the ramifications and bearings of the institution, and the necessary funds will be forthcoming, or the denomination is recreant to its trusts and obligations.

The above remarks, Mr. Editor, may appear to some as assuming an attitude somewhat high and dictatorial. They must not, however, be viewed in that light. They were penned with the feelings of modesty, and not with unbounded confidence in their correctness, nor without proper deference to the opinions of those whose judgments are to be respected, and who are better skilled in such matters. They are thrown out, it is admitted, in a manner rather hasty, though, not reckless, and may, for ought I know, not only be at variance with those who are to manage the concerns of the Institution; but with my own maturer deliberations.

N. B.
East Killbuck, Ct. Sept. 24, 1839.

For the Christian Reflector.

Boston, Sept. 27th, 1839.

Dear Sir,—A friend of mine put into my hands a few moments ago a late number of your paper in which I find the publication of a correspondence which took place between the Rev. Mr. Colver and myself; and in the reading of which I find some things calculated to convey an erroneous impression. In the first place, in your editorial remarks I find these words, "Mr. Colver's reply is said to have had a very solemn influence on the mind of Mr. Madox." I do not know where you got this idea from, for I can assure you that Mr. Colver's reply has not affected my mind the least, in regard to the subject of Slavery. I am as much in favor of slavery now as I was before I ever saw or heard of Mr. Colver: and, until stronger arguments are used than those which he has seen fit to use, I shall remain in the same opinion. In the second place, in the introductory remarks of Mr. C's letter, I find these words—"In giving it (the correspondence) to the public, I have only to say that, since these things passed, I have seen Mr. Madox." Now, sir, you might infer from this that I have spent some hours, or perhaps, days in conversation with Mr. C. on the subject. The truth is, I have never had fifteen minutes conversation with him in my life. I have had other business of more importance to attend to. Again he says—"He (M.) is a member of the First Baptist Church in Richmond, Va. and I have no doubt, is an amiable Christian." I thank Mr. Colver for his good opinion of me; and I only regret that I cannot say the same of him. Again, he says, "It was his (M's) intention, as I have learned since the correspondence, to procure its publication in Richmond." It will be perceived, by reference to my letter, that I stated to him that my intention was to publish the correspondence. I have made no attempt to have it published in Richmond for this particular reason—I think no good would be effected by it; neither do I consider the arguments to be sufficiently conclusive to render the letter beneficial for them for whom it was designed. Again he says, "I hope, the answer has been satisfactory to him, as I have received no answer from him." Now Mr. Editor, I did not expect to continue the correspondence with Mr. Colver, until he could satisfy my mind in regard to the subject of slavery; neither Mr. C. or any other man could make me a dupe to such erroneous doctrines. It was only on this one point, that I wanted his opinion, viz. his authority for excluding slaveholders from the Lord's Table.

By giving the above an insertion in your paper, you will much oblige

Yours, A. S. MADOX.

The insertion of the foregoing letter is due to Mr. Madox, inasmuch as there seems to

have been some misunderstanding between the parties. We know not, however, what occasion Mr. Madox has to say that he can not speak as well of Mr. C. as Mr. C. has spoken of him. The act of excluding slaveholders from the Lord's table is sustained by every passage in the Gospel which teaches or enjoins that duty on account of a professor of religion being guilty of any grossly immoral practice; and if Mr. Madox sincerely wishes to have the proper evidence fully set forth, in a more specific manner than Mr. Colver has yet given it, the task will not be onerous for Mr. C. or some other. The challenge came from Mr. M. and should be promptly and fairly met.

We can not but think that the following account of Mr. J. G. Birney's act of emancipation exhibits more of "the humane, the generous, and the just" than any defence of slavery by Mr. M. could. Still, if he is disposed to try his pen in such defence, our columns are open to him. Here in New England, he shall have full opportunity to prove that Slavery is a divine institution.—Editor.

MR. BIRNEY'S EMANCIPATION ACT.

As we expected, our Mr. Birney has lost no time in emancipating the persons of color, twenty-one in number, who had been held as slaves by his deceased father. The Philanthropist, of Sept. 17, brings us the deed of freedom. Mr. James Birney, senior, dying without a will, his son, Mr. James G. Birney, and his son-in-law, Judge Marshall, of Louisville, Kentucky, the only persons legally interested in the estate, agreed on a division, by which all the slaves were set off to Mr. B., and as soon as the requisite documents could be executed they were all made free.

The following is an exact copy of the deed of emancipation, which will be regarded hereafter, by his descendants, as conferring honor infinitely beyond any patent of nobility, or any earthly distinction whatever.

Know all men by these Presents, That I JAMES G. BIRNEY, late of Kentucky, but now having my residence in the city of New York,

Believing that slaveholding is inconsistent with natural justice, with the precepts and spirit of the Christian religion, and with the Declaration of American Independence, and wishing to testify in favor of them all, do hereby emancipate, and forever set free, the following named slaves, which have come into my possession, as one of the heirs of my father, the late JAMES BIRNEY, of Jefferson county, Kentucky, they being all the slaves held by the said JAMES BIRNEY, deceased at the time of his death.

Their names and description are as follows:

DAVE MYERS, about sixty years old, black, slender, five feet seven or eight inches high. ESTHER, his wife, about sixty years old, yellowish, common size.

NELSON MYERS, son of Dave and Esther, about thirty-two years old, black, light made, about five feet six inches high.

CHARLES MYERS, also son of Dave and Esther, next in age to Nelson, black, about five feet seven or eight inches high.

MARIA MYERS, daughter of Dave and Esther next in age to Charles, black, tall; and her five children, Martha, a girl about thirteen years, now living with C. M. Polk, in Illinois—Judy, eleven years old, now living with Lev. Lindsey, Esq. in Princeton Kentucky, and to remain with him, by an agreement of my late father, until she arrives at the age of twenty years.—Rosa, a girl about eight years.—James, a boy of four years.—and Daniel, an infant.

LOUISA MYERS, also daughter of Dave and Esther, next in age to Maria, black, light made, well looking.

DAVE MYERS, Junior, a son of Dave and Esther, next in age to Louisa, black, tall, light made.

Esther, a daughter of Dave and Esther, and wife of Tom Deen, (hereafter to be mentioned,) next in age to Dave, tall, yellowish; also her two children—Polly, about three years old, and Anna, an infant.

JACKSON MYERS, a son of Dave and Esther, next in age to Esther, common height, yellowish.

FREDERICK MYERS, a son of Dave and Esther, next in age to Jackson, 17 years old, yellowish.

MICHAEL MYERS, also a son of Dave and Esther, next in age to Frederick, supposed to be sixteen years old on the 1st day of next January—black, light made. By contract heretofore made, he is to remain in the service of the Hon. John J. Marshall, to be instructed in agricultural pursuits, until the first day of January, 1845, when it is supposed he will be twenty-one years old.

TOM DEER, about twenty-six years old, heavy made, black, the husband of the younger Esther.

BILLY CLARKE, about fifty years old, mulatto, now in Lexington.

KEZIAH, a woman about fifty years old, yellowish, now at William Hughes, in Danville.

In testimony of the above, I have hereunto set my name and affixed my seal, this third day of September, in the year of our Lord, one thousand eight hundred and thirty nine.

JAMES G. BIRNEY, (Seal.)

Anna R. Marshall, } Witnesses.
Chas. E. Marshall, }
A. Bayless, }
W. L. Breckinridge. }

The man named Billy Clarke had been hired out by his late master for a number of years at Lexington, in order that he might be with his wife and children, who are held as slaves by a gentleman of that city. To this gentleman Mr. B. sent the deed of emancipation, with an exhortation to the newly freed man to conduct himself in a worthy manner.

The reply of the slaveholder shows how acts of this kind are calculated to affect considerate and intelligent men of the South, and we copy it with special satisfaction, for the contrast it affords to the language of the venal and servile press of the North.

"Dear Sir—Your favor of the 3d instant, covering deed of emancipation for Billy Clarke, reached me on yesterday; and last night I assembled his little family with him, and read the deed and your letter to them. From his deportment on that occasion, as

well as from his conduct for the last year, I think I am warranted in saying Billy will fulfill your expectation, and render you that joy, which alone you expect from the humane, the generous, act, you have done.

"I pray you remember me to your family; accept for yourself assurances of my undiminished esteem; and should your leisure and inclination serve, I would be most happy to hear from you, or to see you at my house, if in the course of providence, you should pass this way. Respectfully, &c."

May we not hope that "the humane, the generous, the just act" of Mr. Birney may be completed, so far as Billy Clarke is concerned, by the man which could so well appreciate its quality. Strange that he could resist the impulse, to let poor Billy at once clasp in his free arms his free wife, and allow them both to shed tears of joy and gratitude over the free little ones, now at length become their own.—Emancipator.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 2, 1839.

KIDNAPPING IN MASSACHUSETTS.

In our last paper, we gave an account of Kidnaping in Worcester. We are now compelled to furnish our readers with the appalling statement that the discovery of the one case has led to that of several others. We have information from Fredericksburg that the child, which had been sold by Dickinson Shearer in Virginia, has been recovered and is in the care of a family at Fredericksburg, by the name of Merriam, who went from this neighborhood; and that the purchaser, Wilkinson, is in safekeeping in Fredericksburg. He was overtaken about 100 miles beyond F. It is supposed that he is one of a grand company which extends from the extreme North of New England to New Orleans. A case has been ferreted out in Lunenburg in which James Shearer, a brother of D. Shearer, is concerned with a man by the name of Little of Shirley, and Turner who was the innocent helper of D. Shearer in the Worcester case, and who has been examined here and put under bonds of \$2,000, his father becoming his surety. Another case has been discovered in Uxbridge, the particulars of which are not yet known to us. We shall not be surprised, if numerous other cases shall soon be looked up.

Nothing, perhaps, has yet occurred, better adapted to convince the citizens of the Northern States, of the wickedness of "the compact" so often appealed to in pro-slavery attempts to hush the discussion of the subject of Slavery, than these disclosures. President Wayland assures the South of his determination to fulfill the terms of this compact to the letter and the spirit; and the pulpits and the presses of the North have been loud in rebuking those of us who have dared to agitate the subject of immediate emancipation. Mobs have lent their aid to fulfill the glorious compact and to put down the "incendiary madmen" who preach against slavery. And, now it appears, Kidnappers have not been less "patriotic" and "chivalrous." The "delicate question" has thus been guarded as by walls of fire against the dangerous assaults of Abolitionists; and Abolitionism has been fast dying away, say the apologists for the amiable institution. But most unfortunately for those who have been cherishing "the fond hope" that Abolitionism would soon be remembered as a thing that was but is not, a series of events has been transpiring, as we believe in the Providence of God who has promised to bring to light the hidden things of darkness, fitted to give new and stronger impulses to the cause of Free Discussion.

The Emancipation in the West Indies, the attempt to annex Texas to the Union, the shipwreck of certain American slaves on the coast of Bermuda, the trials of several persons for attempts to carry their slaves back, after having brought them into New England, the affair of the Amistad, and now the Kidnaping—all these are events calculated to keep alive discussion and prevent the nation from falling again into that fearful slumber in which she so long indulged. "Sleep no more" is echoed from every quarter and with increasing force.

Dear Brother Grosvenor,—The Boston Association yesterday closed a harmonious and delightful session. The state of the Churches is rather prosperous, though the number baptized during the past year was considerably less than in former years. As much of the time as could be spared from that necessary to transact the business of the Association was spent in devotional exercises. I did not get there in time to hear the first sermon, but Brethren Stow, Turnbull and Sharp preached afterwards with most delightful unction. Br. Bolles made a statement respecting our beloved and now persecuted Brother OXEN in the City of Hamburg, which roused up our slumbering sympathies and made us feel that religion had not lost its value. Nor was the poor slave forgotten. Brother Stow came out nobly in his sermon in defence of the great principle which is the foundation of abolitionism, viz. That Slavery itself is sinful apart from all other circumstances; and I have the pleasure to think that his remarks were well received by all and cordially approved by more than nine out of ten of all the Association. A resolution, proclaiming the sinfulness of Slaveryholding and approving the proposition to call a General Baptist Convention to take measures to free the Churches from that sin, was offered to the meeting. But a number of Brethren who cordially approved of the resolution, nevertheless doubted whether their delegation from the Churches empowered them to act on that subject, as an Association. Whereupon, the Association was adjourned and a new Chairman and Clerk appointed. The resolution was then discussed and passed unanimously. There were a very few who did not vote for it; but none voted against it. All appeared kind and cor-

dial. The day of peevish refusal to entertain this subject is gone by. It has got hold of Christians, and Christians have got hold of it. And sure I am that the Churches will never slumber again, till the "achan" is out. I think, I am not too sanguine, when I say, it is my decided conviction that no slave holder (known to be such) can gain access to the communion of any Church in this Association. I think we have reason to thank God and take courage.

Two new Churches (the Boylston Baptist Church, and First Free Baptist Church in the City of Boston) were added to the Association this year, which is another pleasing indication that the cause of God is onward.

The Sabbath School reports were peculiarly encouraging. Many of our Lay brethren are rendering themselves greatly useful in that department.

Yours, Affectionately, in haste,
NATHANIEL COLVER.

Boston, Sept. 20, 1839.

Note.—Happy as we are in receiving information of a considerable change in the sentiments of so many of our brethren of the Boston Association, as stated by brother Colver, we fear that he is "too sanguine" in believing that no slave-holder, known to be such, can gain access to the communion of any Church in that Association." To withdraw fellowship from slaveholding Baptists requires a high degree of the true spirit of Abolitionism; inasmuch as the Association, as such, dared not act on the resolution offered, we infer that all is not right there yet. It would very much please us to be disappointed by receiving practical proof that our fears are groundless.

TO CORRESPONDENTS.
We regret that the notice of the Sabbath School Teacher's Convention, held this day in Wales, did not reach the post office here till too late for insertion last week. Such notices should be mailed earlier.

INSTALLATION.
We learn by the Christian Secretary that Rev. C. W. Denison has been installed pastor of the Baptist Church in Paterson, N. J.

THE ABOLITION WE APPROVE.

Mr. James G. Birney has executed at Louisville a deed of Manumission to twenty slaves, which descended to him from his father, who died lately. That's a sort of abolition which we approve.—New York Observer.

Indeed! why, is not this "the sort of abolition which" we abolitionists have always been recommending to slaveholders? Why, then, has the Observer always been opposing us, instead of joining in the recommendation?

RAIL ROAD.
The Worcester and Springfield Rail Cars commenced running on the first inst.

INSTRUCTION IN SACRED MUSIC.

ASA R. TROWBRIDGE, will commence a School for instruction in Sacred Music, on Saturday evening, Oct. 5, in the lecture room of the Baptist Church, in Worcester. Any persons wishing to join are requested to be present at that time.

CALL

For a Baptist Anti-Slavery Convention in Massachusetts.

The undersigned respectfully invite their Brethren throughout this Commonwealth, both ministers and Laymen, who take a deep and solemn interest in the cause of the down-trodden slaves of our country and desire their immediate emancipation, as also the purification of the Baptist Denomination from the reproach of cherishing in its bosom the sin of slavery, to meet in Worcester on the first Thursday of Nov. next being the 7th day of the month at 10 o'clock, A. M.; for the purpose of deliberating upon this subject and taking such action in relation to it as the Convention shall judge to be in accordance with Christianity.

Such Churches as are disposed to send delegates to the Convention are desired to do so; but it is hoped that no friend of the slave will wait for such appointment as the condition of his attendance. A suitable house for holding the Convention will be provided, and due notice thereof given.

Sept. 10, 1839.

Joshua T. Everett, Princeton.
Benjamin Wiser, Auburn.
M. Wms. Maynard, Leicester.
Winthrop Morse, Brookfield.
Charles Hersey, Worcester.
John Greene, Leicester.
Cyrus P. Grosvenor, Worcester.
Moses Harrington, Leominster.
Abel Brown, Jr., Holden.
John Allen, Seekonk.
Abiel Fisher, Swansey.
Nathaniel Colver, Boston.
Samuel Ball, Princeton.
N. W. Smith, Fitchburg.
Leonard Tracy, West Boylston.
George Waters, Sterling.
Samuel Everett, Athol.

N. B. Additional names are respectfully solicited.

CATTLE SHOW.

As usual, Committees have been appointed by the Worcester Agricultural Society, for the annual Cattle show, and Exhibition of Manufactures, to be held on WEDNESDAY, the 9th day of October next.

WORCESTER SABBATH SCHOOL CONVENTION.

The annual meeting of the Sabbath School Teacher's Convention of the Worcester Baptist Association will be held at Princeton, on Tuesday, Oct. 8, at 10 o'clock. Several addresses are expected. The pastor and all the teachers, with such other friends as may find it convenient, are especially invited to attend.

Those schools that have not reported, are earnestly desired to do so without delay.
H. J. HOWLAND, Sec'y.
Worcester, Oct. 1, 1839.

NOTICE

The next Quarterly meeting of the Worcester South Division Anti-Slavery Society will be held at Millbury on 3d day the 8th of 10th month, (Tuesday the 8th of October) at 10 o'clock A. M. All persons feeling an interest in the Great Cause of freedom are feelingly invited to attend. And all Anti-Slavery Societies in this division are requested to send delegates.

EDWARD EARLE Sec'y.
Worcester, 9th month, 16, 1839.

BRIGHTON MARKET—MONDAY, Sept. 23. (Reported for the Daily Advertiser and Pat.) At market 725 Beef Cattle, 540 Stores, 4550 Sheep, and 675 Swine.

A large number of Beef Cattle unsold. Pigs.—Beef Cattle—Prices have further declined, and we reduce our quotations—first quality 7 25 a 7 75; second quality 6 50 a 7; third quality 5 50 a 6.

Stores.—We continue our former quotations, viz: yearlings \$12 a 16; two years old \$18 a 25.

Cows and Calves.—Sales at \$35, 42, 48, 50, 55, and 60.

Sheep.—Dull. Lots were sold at \$1 50, 1 71, 1 88, 2 12, 2 25, 2 37, 2 62 and 3 25.

Swine.—A short supply at market, and a small advance was effected. Lots to peddle were taken at 4, 4 1-4 and 4 1-2 for Sows, and 5, 5 1-2 for Barrows. At retail 7 a 7 1-2 for Barrows; a few choice pigs for 1-2c more.

BOSTON MARKET—SEPTEMBER 24.

COFFEE.—Sales are light, but former prices fully sustained.

FLOUR.—All kinds dull. Genesee has declined to 6 37 a 6 50 for common brands; 300 bbls Georgetown, from new wheat, sold at 6 37, cash.

GRAIN.—Demand moderate. Sales of yellow Corn at 77 a 78c, and white 75; Northern Oats 53c, and Southern 40, cash.

MOLASSES.—Dull, and nothing of importance doing. Prices continue the same.

Married

At Thompson, Ct., Sept. 29, by Rev. Mr. Baily, Mr. Jonathan Dabman, to Miss Lucy Davis, both of Worcester.

In Boston, Nicholson B. Proctor, Esq., of Marlboro', to Miss Mary C. Hiler, of Boston.

Mr. Rand Lord, to Miss Elizabeth P. Lewis.

In Harvard, 19th, inst. Mr. Albert Wetherbee, to Miss Melvina Davis.

In Springfield, Mr. SAMUEL L. BROWNING, to Miss HENRIETTA, daughter of Mr. Zebina Walker; Mr. Norman A. Wellman, to Miss Abigail M. Kendall; Mr. James F. Comstock, to Miss Maria, daughter of Mr. Elizabeth C. daughter of Mr. Elam Stockbridge.

At Brimfield, Mr. Adin Parsons, of Monson, to Miss Martha Rice, of Sturbridge.

At Westfield, Mr. Orville Root, to Miss Harriet Cowles.

At Chicopee Falls, Mr. Christopher Worcester, to Miss Betsey Tarbell, of Pepperell Mass.

In West Boylston, by Rev. Leonard Tracy, Mr. Amos Lovell, of W. B. to Miss Betsey Perkins, daughter of the late Alexander Perkins, of Claremont N. H.

Died:

In Worcester, Sept. 29, Alexander Eaton, son of Mr. Alexandria H. Wilder, aged 8 weeks.

Miss Vann Sawyer, aged 18.

In Springfield, Newton B. Smith, aged 21.

Dr. M. B. Baker, aged 33.—Mrs. Patience Gibson aged 79, of Nantucket.

At Longmeadow, Mrs. Hannah, aged 23, daughter of Mr. Horatio Coomes, and wife of Mr. Henry G. Dwenger, of N. York.

At Warren, Sept. 12th, of consumption, Mrs. Tamaris Tarbell, wife of Mr. O. W. Blair, aged 29.

In Charlestown, 17th inst. Charles Augustus, of Portland, Me., son of James Dwinell, Esq. of P. B.

In Griggsville, Ill. Aug. 25, Mr. Joel Prentice formerly of Lincoln, Mass. 47.

In St. Louis, Mo. 6th inst. Mr. John Simonds, 74, formerly of Worcester Co. Mass.

In Greenfield, Sept. 28, Hon. James C. Alvord, representative elect to the U. S. Congress for the 6th District.

At Pittsfield, Mr. Lester Brooks, aged 58.

At Hawkesville, (Georgia) Sept. 7, Mr. Henry G. Amador, of Springfield, aged 24.

At Charlestown, on the 13th, Rev. Thomas F. King, Pastor of the Universalist Church, in that town.

IMPORTANT WORK.

THE Subscribers have in preparation, and will publish in January next, in one large octavo volume,

A HISTORY OF AMERICAN MISSIONS TO THE HEATHEN.

From their commencement to the PRESENT TIME. It will contain,

1. History of the American Board of Commissioners for foreign Missions, by Rev. JOSEPH TRACY, late editor of the New York Observer.

2. History of the Baptist Board of Foreign Missions, prepared under the supervision of Rev. SOLOMON PECK, Foreign Secretary of the Board.

3. History of the Missions of the Methodist Episcopal Church, by Rev. ENOCH MUMFORD, of New Bedford.

4. History of the Foreign Mission Society of the Protestant Episcopal Church, by Rev. JOHN A. VAUGHAN, Cor. Secretary, New York.

5. History of the Board of Foreign Missions of the Presbyterian Church, by Rev. JOSEPH TRACY.

6. History of the Free Will Baptist Mission to the Orissa Country, by Elder ENOCH MACK, of Exeter, N. H. Sec'y of the F. W. B. Foreign Mission Board.

The introductory chapter will contain notices of the Missionary labors of the Pilgrim Fathers, of Elliot, Brainerd, the Mayhews, and other worthies who lived and labored in this country previous to the formation of Foreign Mission Societies among us.

The work has been prepared with great care, by individuals of the several denominations whose missions are described, who, having the full confidence of the respective Boards, have had access to many original documents, and been furnished with other and ample facilities for doing their work well, and it is believed the names of the writers will be a sufficient guarantee for the faithful performance of their part of the work.

It will be illustrated by correct Maps of most of the stations, and numerous engravings on wood. The price will not exceed \$3 per copy, as it is the wish and design of the publishers to place it within the reach of every friend of Missions, as well as to furnish a book that every one will consider an invaluable addition to their stock of every day reading.

SPOONER & HOWLAND.
Worcester, Mass. Sept. 1839.

FOR SALE.

A FARM, situated in Boylston in the County of Worcester, on the County road leading from Lancaster to Worcester, seven miles north of the latter place, and half a mile north of the Meeting house in said Town of Boylston consisting of sixty five acres of valuable land with a good dwelling house and barn on the same, together with a Grist and Sawmill, both in good repair. Said farm is well proportioned into mowing, pasturing, and tillage land, with a good supply of Wood, and a young orchard of grafted fruit. The mill and mill privilege will be sold separately if required. Terms will be made easy, and possession given to accommodate the purchaser. For further particulars inquire of James Davenport, Esq., or of the subscriber on the premises.

JOEL BROWN.
Boylston, Sept. 10, 1839. if c3d w37

Notice—Youth's Cabinet.
REV. C. P. GROSVENOR is authorized to receive money for the Youth's Cabinet. N. SOUHAUD, Publisher.
Worcester, Sept. 17, 1839. 3w39

SHEETINGS & SHIRTINGS,
Bales of Bro. Sheetings and Shirts just received and for sale by the Bale, piece or yard, cheaper than can be found at any other store in town, by

ORRIN RAWSON.
September, 18, 1839. 6w38

COLORS WADDING

Bales of colored Wadding this week receiving and for sale by the Bale very cheap by

ORRIN RAWSON.
September, 18, 1839. 6w38

Broadcloths, Cassimere &c.

80 Pieces Broadcloths, from \$1 50 to \$9 00 per yard,
65 pieces Cassimere, from 68 to 2 25 pr yd.
46 do Satinets, do 42 to 1 00 do
just received and for sale by the piece or yard, cheaper than can be found in any other store in Worcester, by

ORRIN RAWSON.
Sept. 18, 1839. 6w38

For the Christian Reflector.
 To Rev. N. B.—Dear Brother. Having welcomed your asked-for reply of Aug. 21st., and your history and remarks of the 25th., the first being involved in a contested point on the doctrine of the Atonement, I have laid it on the table for the present. Your last communication I now take up, feeling a deep concern on account of the prejudicial influence which some of your remarks may have on the minds of some, to a candid reception of the sacred truths of the gospel, especially if not answered.

1. On the subject and manner "of carrying the gospel to the slaves of this country," you say to the Editor—"I think the wisdom of such a course will very much depend on the question whether another exposition of scripture which Mr. Meriam has given us be correct; for, if it is, let who will embark, I shall stay at home, without even praying for the protection of those who go. It is as follows:—*'This being after his resurrection, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, &c.; and lo, I am with you always, even unto the end of the world, i. e. (as before) kingdom of the Jews; unto their utter overthrow and unto the deliverance of his disciples, and crowning them with glory and immortality.'*" If the above promise, *lo, I am with you always, even unto the end of the world*, is to be restricted to 40 years, let as many as would like to part with their eyes and make sport for their enemies, engage in such a comfortless mission. . . . He tears away the most precious promise that ever God's ministers relied on in the prosecution of their ministry."

But, dear sir, have I done that in any degree? You appear to be concerned for "the babes" who do not have access to your "thousand" authors; but are you not aware that even they understand that God is *unchangeable*; and as the Savior promised to be with his disciples to the "end of the world," the end of their struggle with "spiritual wickedness in high places," so the servants of God in all successive generations, may as confidently expect that he will be with them; especially, when engaged in a contest for the rights and even the salvation of his enslaved creatures. Have I delivered you out of your trouble? Or do you ask a precedent that God, having delivered his children "out of seven troubles, yea out of eight," is always nigh to them that call on him?

I offer as an example (2 Pet. 2: 4): "If God spared not the angels that sinned, &c., but saved Noah, and turned the cities of Sodom and Gomorrah into ashes, making them an *EXAMPLE* unto those that after should live ungodly, and delivered just Lot, the Lord [now and in all ages] knoweth how to deliver the godly out of temptation;" agreeable to the prayer of Christ—"Abandon us not to temptation, but deliver us from evil; for thine is the kingdom," &c.

Dear Brother, are you answered? Let the reader be patient, while I cite another case.—"Let your conversation be without covetousness, but be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper; and I will not fear what man shall do unto me."

"I will never leave thee," &c. But to whom had God said this? Not to, nor of this church to whom the apostle applied it, (Heb. 13: 5), but to Jacob 1500 years before. See Gen. 28: 15. "I will not leave thee, until I have done that which I have spoken to thee of." And does "until" point to the time when God would leave Jacob even "Jacob" whom he "loved?" You answer, no.

And although the Savior, to his disciples, "lo I am with you" &c., did mean to the end of the kingdom in the hands of the Jews, when it should be taken from them and given to his servants, (Luke 12: 32)—"Fear not little flock, for it is the Father's good pleasure to give you the kingdom," and, although the Apostles must have so understood him, was it to be feared that, when all this should be accomplished, he would then forsake "his own elect which every day and night unto him?" Or that those who should be ministers of the CROSS in after generations, and become workers together with God, to "break every yoke and let the oppressed go free," would yet need some farther promise, or a pledge from God or the Savior, that he would be with and sustain them? The common people understand this, and "babes," if you please, will answer, NO. These all have seen what God said to Jacob above applied to Israel in Deut. 31: 6, 8. And again, by David to Solomon (1 Chron. 28: 20): "To wit; 'He will not fail thee nor forsake thee, until thou hast finished all the work, &c. Notice, 'until' i. e. to the time when."

And now, at the "end of the world," as above, when the "kingdom of God" had come, as foreseen and brought to view by the Revelator (21: 3), Christ himself having declared (Luke 21: 31), "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Matt. 24: 33. "Know that it is near, even at the doors." That kingdom for which the disciples were to pray, "Thy kingdom come; thy will be done on earth, as it is in heaven." Behold its relation to God and the Lamb, as referred to above—"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God," all which having been fulfilled some 1900 years ago. How has Christendom departed from the living God since that day! So much so, that she is constrained to cry out, "we are a company of sinners." And what do we but confirm the same if we fear; knowing that "perfect love casteth out fear?" I say, if we fear that God will now, in this crisis, forsake us—God who will never leave any who have not first forsaken him; and even to those he saith, "Return unto me and I will return to you."

2. You say of me—"By a circuit of words

he has frittered away the simple idea of death and Judgment being contained in Hebrews 9: 27."

"By a circuit of words!" Dear Brother, will you do me the justice to read again (in first column of Judgment as used, &c. No. 1 in Vol. 2 No. 7 of the Reflector) my illustration simply by supplying the omitted words? And read, also, the PROOF following it, concluded in No. 9, wherein are cited, at length, texts answering to every point in the illustration.—Especially, I would refer you to No. 7, of the same subject resumed in No. 25 of this paper, where the LEARNED, "those who understand the relation that one word bears to another and the dependence of one word upon another in grammatical construction, are earnestly invited to attempt a resolution of the passage." And having re-examined, faithful to the truth, will you publicly admit the exposition to be pointed, illustrative, suited to the case and true to the subject and to the connection, and not only pronounce but prove it to be "a circuit of words," lest some of your readers should take assertion for argument and opinions of men for Evidence?

The text, you know, was written by a man of letters, and his words, as far as he has spoken, contain his meaning which is to be discovered by an examination of each sentence, according to the rules of interpretation. First, consider the subject of which the author is treating; then cast your eye at the connection. The *ellipsis* being well known to the Hebrews, of course may be read in their law, as heretofore cited, showing who or what men were appointed to die, (Exo. 13: 12), "but," (V. 13), were redeemed from death or the appointment to die. And (Num. 5: 10 and onward) may be read also, who were taken instead of all the first-born and made an offering, that they might execute the service of the Lord, i. e. bear the iniquity or sins of the penitent, as Christ was once offered to bear the sins of many.

A word for the "rising family of a talented and regularly educated brother [in the ministry] who has also been a regularly appointed lecturer on slavery," who does not want a paper which inculcates the doctrine of Universalism. He thinks, you say, "that the Universalists have cause to thank him for his services, and if the Editor admits such statements as those pieces contain, especially such expositions as that on Hebrews 9: 27, 'and as it is appointed unto men once to die, &c.' [in the original, and in our translation it is 'but,' a word of very different use] 'after this the Judgment, without remark, it would injure the paper.'"

3. "Exposition of Heb. 9: 27, without remark." But was it admitted without remark? Just look for remarks at the close of the exposition (Vol. 2, No. 9) headed, Judgment, as used in the scriptures No. 2, this being its first admission, where he says—"We do not by any means endorse the sentiments of this or any other writer of an original article which may appear in our columns, unless we expressly say so," ending with "if the writer is wrong, let him be corrected by candid argument, for such argument our columns are always open. Ed." "Candid Argument" which not a man to this day has attempted, yourself not having applied argument, nor offered evidence, against the exposition of the text, as respects the point at issue; for what you have said on bearing punishment belongs to the Atonement. But you have made declarations only and that too not without contumely, and cited names of the "talented and regularly educated," when a man of but "one talent," should that be "understanding," might, even at this distance of time, discover the doctrine contained in the passage, provided he has acquired a knowledge of the English language only. And those for whom it was written, being familiar with the Levitical law, would understand, though not learned, even in their own language, the language of the day.

NATHAN MERIAM.
 Baldwinville, Sept. 10, 1839.

TEMPERANCE.

From the Missouri Republican.

AUTOBIOGRAPHY OF A DRUNKARD.

MR. SECRETARY.—He who now addresses you is a drunkard. I tremble while I write the word. Gladly would I erase it; but self-deception is no longer possible. Others have probably known it for more than a year.—One person warned me with the kindness (I then thought it impertinence) of a friend, ten months ago of my danger. With what indignation did I repel the charge! How did my smothered feelings of pride and self-respect rise up in rebellion against that awful word, DRUNKARD. But all that is past; my pride and self-respect is gone, and now I am able to contemplate the dreadful truth that a drunkard's life and death and eternity are before me, with a calmness that amazes me. I remember what I used to think of the drunkard, how I scorned him, how I abhorred him. I remember how often I wondered at his infatuation; but now my feelings are all changed. I acknowledge to myself that I am a drunkard without a blush. I feel that I am no longer responsible.—I have not enough moral energy left even to despise myself. Sometimes, for a few moments, the depth of my degradation is, by some accident, revealed to me, and at such times the misery of hell would be a relief to my agony. But such seasons are brief. Even when I am sober, as I am now, I try in vain to make myself feel my situation. I can use words, like other people, but I cannot feel them.

I am now recovering from an attack of delirium tremens, the worst that I ever had.—While it lasted I believe that I suffered a great deal, but I can only remember that my chamber was full of fiends and devils who mocked and tormented me. They told me it was indignation but I knew better. Now I am very weak, and as usual have been making promises of reformation. My wife, foolish woman, believes them. She has just left me, her eyes full of tears, but her heart full of hope, for I promised her, by every thing sacred, that I will never touch another drop of liquor. The words have hardly left my lips; but do I mean to perform them? No. While I spoke them I tried to feel that I was sincere, but in my secret heart I knew that I was not. I might as well promise not to breathe. Do not ever wonder that a drunkard does not adhere to

his good resolutions. The fact is he makes none. He never feels at his heart of hearts the strong desire to be temperate. He may wish that things were so that he could reform, but he feels that they are not so and enjoys a strange, secret satisfaction in the certainty that he must and will drink. At least, such is my experience. Even now I am impatient to leave the house. Even now I am tempted, that I may have an excuse to drink.

Even my children despise me. This is the worst of all. I have a little girl, just seven years old, a beautiful, sweet child. She goes to Sunday school and heard something there about the sin of intemperance. I overheard her when she returned home talking with her mother. "Mother," said she, "is Father a drunkard?" "Hush, Mary," said her mother, "you must not talk so." The child was silent a minute and then said, "but mother, I want to know, because—" because what? my dear, "Because the Bible says I must honor my father and mother, but the Sunday school teacher said that nobody can honor a drunkard." "Mother, does not father get drunk?" I could not bear to hear more.

If I could only suffer myself, I would not care. But to see my wife wasted away by care, every night in tears, to see my children afraid of me, to hear them call me drunkard, is almost too much. For their sake, would to God that I could become temperate; but for my own, there is no happiness in earth or heaven so dear as drink, no fire in hell so fierce as my burning thirst for it. Drink! for mercy's sake, give it to me, quick?

My wife opened the door just as I wrote that last word, and asked me if I called? Could I have spoken loud? No; I was only writing. What did she mean? I told her to mind her own business. She looked at me, burst into tears, and went out. How much women cry! Why did I speak to her so harshly? What is that? Ha! the fiends are coming again, see them, how they come in at the windows and doors! Oh! my God, my God! There! they have gone now. I shut my eyes and held them tight, and so they found I did not care for them and they are gone. How beautiful and calm every thing looks! What lovely dreams come to mind!

Three years ago there was not a happier man in St. Louis, than I. Every one who came to my house was happy. Every lady was my friend. I was in good business and every thing prospered.—How glad was I to entertain my friends and give them a hearty welcome. But how cruelly did they repay me! They encouraged me in those damning habits which have ruined me. They were safe; they were in no danger of being drunkards; and now they turn cold looks on me and hate me. Well, I can return hate for hate! How my very heart curses them! Because their heads were stronger than mine, they call themselves temperate! Fools! The sin of drunkenness consists in moderate drinking, while there is power to refrain. But when the blood is on fire, when the will is destroyed, when the hours of abstinence are so many days of torture,—drunkenness becomes its own punishment, a disease incurable. For me there is no hope.

Here the autobiography, if such name can be given to the above strange rhapsody, abruptly ceases, and in a trembling female hand the following words are written: "My poor husband is gone? Two days after he wrote the last sentence, he died.—His last words were, 'Drink! give it to me! quick! I am burning up! Oh, my wife, my babes.' Do not think too hard of him. He suffered more than man can know. He used to be so kind, so gentle.—He did not mean to do wrong; but he knew that he was doing wrong, and he always loved me, even when he was unkind.—In compliance with his last request I send what he has written. He thought that it might do good to some. Perhaps it may."

SUPREME COURT.

The full bench of Judges of the Supreme Court met at Northampton the present week, for the purpose of deciding questions of law that have arisen in the three Counties during the last year. We understand, that a case under the License Law has been brought up by demurrer from the Common Pleas, and will be argued and decided at the present term. So that, notwithstanding the efforts that have been made to keep the matter in suspense till after the trials of the cases now pending under the law, and after the fall elections, there is now a fair prospect of having the constitutional and other questions which have been raised in reference to the law finally settled by the highest tribunal in the Commonwealth.—A tribunal whose appropriate province it is to settle all such questions. What the decision will be cannot admit of a doubt, and we believe too it will be *unanimous*. Let this decision be obtained, and we have no apprehensions as to the course which jurors will take in relation to the law.

RUM-SELLERS PETITION.

[To be circulated after a majority of the legal voters have petitioned against the granting of licenses.]

"May it please your honors to grant us permission to kill."

"In what manner do you desire to kill?"

"Your petitioners consider the sword as an antiquated way of extinguishing life. There is a savageness about it, and an useless effusion of blood. Wounds are inconvenient, and not always mortal. We wish to do our work with less trouble, and more effectually. We wish by the sword to be unjust, and partial system. It effects only those who are drawn up in battle array. It falls entirely upon one sex. According to the theory of Malthus, there are more human beings created, than the earth is able to contain. Therefore, it is necessary, that a part be cut off, for the safety and subsistence of the whole. Now, as there are full as many women in the world as men, some process of diminution ought to be devised, in which they shall bear due proportion. We petition for leave to kill women and children, as well as men. We pray, that power may be given us, to enter the domestic sanctuary, and to slay by the fire, as well as in the battlefield."—*Jl. Temp. Herald.*

"A LITTLE AS A MEDICINE."

MR. EDITOR.—While reading the article in the April No. of the Herald, with the above caption, I was reminded of a case that came under my own observation, in 1834. This man had been a confirmed drunkard. While intoxicated he was an annoyance to the whole society around him. He invariably quarrelled with, and often beat his family. His wife had told me that she was often compelled to take the smallest children, and flee to the barn, or woods, and hide from their fiendish father until he would fall asleep.

But this confirmed drunkard, in a sober hour, was converted to God. When he had tasted the pleasures of sobriety and the sweets of domestic peace, he resolved never to drink

again.—He joined the Church and "Temperance Society."

While he was attending a Camp meeting, he was taken violently sick of cholera. All the remedies at hand were exhausted, without relief. A physician was called. The patient grew worse. Brandy and pepper was the prescription. Death appeared at hand. His friends united with the physician to urge him to receive it, but, sir, he remained unshaken in his purpose. He told them all that he would die before he would receive a spoonful. He lived. He has often told me that he made a narrow escape. He would speak of it with tears of joy, and thankfulness to God. He still believed that that single prescription would have revived his appetite, and being near fifty years of age, one more fall would have been final.

In hope that this case may induce some of that class to *absolutely refuse the dose*, I submit it to you. A thousand times better for them to die, than live a disgrace to their families, a curse to society, and die poor, wretched drunkards at last.

If you judge the above will be profitable, insert in your paper, and oblige yours, &c.
 N. P. CUNNINGHAM.

From the Massachusetts Spy.

MR. EDITOR.—The friends of temperance have reason to take courage and go forward with new zeal in view of the "signs of the times," which indicate that at no very distant period, those who have long ministered to a vicious and depraved appetite, will become convinced that their *own* no less than the *public* interest requires that they should do so no longer.

In order to furnish an example to the friends and supporters of the license law of 1838, and also to those who still continue to disregard its provisions, I will just state the result of two prosecutions for a violation of this law, which came under my notice a few days since. The complaints, one against a tavern keeper, the other against a mercantile firm, both contained about thirty-five counts. After the complaints were read by the Court, the defendants requested a postponement until they could obtain counsel, which request was readily granted; after which a consultation was held between the complainants and the defendants, when it was clearly stated that the sole object in these prosecutions was, not to gratify any personal feelings of revenge, but simply to stop the sale of ardent spirits contrary to law—whereupon the defendants, like honorable men, pledged themselves in future strictly to comply with the license law of 1838, and which I have the utmost confidence they will adhere to. The prosecutions were therefore discontinued.

May there not be other cases, where, instead of pursuing violators of this law to its utmost rigor, a conciliatory course like the one above related, may be adopted, with happy results.

TEMPERANCE IN SOUTH CAROLINA.—A proposition has been started in South Carolina, for the enactment of a law, prohibiting liquors being sold in less quantities than twenty gallons. The proposition is producing a good deal of discussion and excitement, and one of the leading men of that State proposes to the friends of temperance, a different mode of accomplishing the end in view. Instead of a twenty gallon law, Mr. Rhett, a member of the South Carolina Legislature, suggests that a tax be laid, of such amount as to work a total prohibition of the sale of ardent spirits. The tax, or rather the law imposing it, to be submitted to the people of each district, and to be binding on those districts only in which a majority of the people vote for it.

From the Youth's Cabinet.

WILL YOU HELP YOUR TEACHER?

MR. EDITOR:

Many of your youthful readers are members of Sabbath Schools, and enjoy the happy influence which these heaven-born institutions are exerting. While they value their high privileges, ought they not to feel for the neglected and degraded children and youth around them, who have never been brought under the healthful influence of the Sabbath School? What numbers of these neglected children and youth in our cities, could they induce by kindness and persuasion, to go to Sabbath School, and under its influence to become wiser and better!—What an amount of human misery could they prevent, by exercising towards neglected and vicious children the same spirit of love and benevolence, which was manifested by our Savior! With what buoyancy of spirit would Sabbath School teachers be stimulated to persevere in their labor of love, could they see their scholars putting forth personal effort to add to their numbers, thus showing that they appreciate their labors! Neither the apathy of the church, the indifference of parents, nor the unfaithfulness of teachers, could entirely destroy the happy effect that would be produced by the uniting efforts of Sabbath School scholars to do good to their fellows. Let every reader inquire "what wilt thou have me to do?" remembering that he has an influence on others, and, remembering, too, that whatsoever he does "must be done quickly." E.

From the Youth's Cabinet.

MISCELLANEOUS QUESTIONS.

MR. EDITOR:

Although I am not a subscriber to your interesting and valuable paper, for the single reason that I cannot afford to pay for it. I occasionally see a number of it. I noticed a few weeks since, some questions which you wished your young readers to answer. I intended to have answered them, but as this has been done, I send you a few for insertion, should you think them worthy of it.

1. Who were carried over the river Jordan in a ferry-boat?
2. Whose sin is written with a pen of iron, and with the point of a diamond?
3. Were all the inhabitants of the world to be collected together, what question in the Bible might they with propriety ask each other?
4. Who was eaten of worms?
5. On what occasion did this take place?
6. Who was hid in the house of the Lord six years?

7. What book in the Bible does not contain the name of the Supreme Being?

8. Who dwelt in the college at Jerusalem?

The answers to all the above questions may be found in the Bible, and I think it will be a pleasant exercise for some of your readers, to look out the answers.
 G. E. Y.

MISCELLANY.

SPEECH OF VICTORIA AT THE PROCLAMATION OF PARLIAMENT.

On the 27th August, Parliament was proclaimed by the Queen in person.

"My Lords and Gentlemen, 'The public business' having been brought to a close, I have now to perform the satisfactory duty of releasing you from your long and laborious attendance in parliament."

"I rejoice that a definitive treaty between Holland and Belgium, negotiated by the mediation of the five powers, has settled the differences between those two countries, and has secured the peace of Europe from dangers to which it had so long been exposed."
 "The same concord which brought these intricate questions to a peaceful termination prevails with regard to the affairs of the Levant. The five powers are alike determined to uphold the independence and integrity of the Ottoman empire, and I trust that this union will ensure a satisfactory settlement of matters which are of the deepest importance to the whole of Europe."

"It has afforded me the sincerest pleasure to have been able to assist in effecting a reconciliation between France and Mexico. Intent upon preserving for my subjects the blessings of peace, I am highly gratified when I can avail myself of an opportunity of removing misunderstandings between other powers."

"I have recently concluded with the King of the French a convention calculated to put an end to differences which have arisen of late years between the fishermen of Great Britain and of France. This convention, by removing causes of dispute, will tend to cement that union between the two countries which is so advantageous to both, and so conducive to the general interests of Europe."

"I shall continue to pursue with perseverance the negotiations in which I am engaged, to persuade all the powers of Christendom to unite in a general league, for the entire extinction of the slave-trade, and I trust that, with the blessings of Providence, my efforts in so righteous a cause will be rewarded with success."

"I regret that the differences which led to the withdrawal of my minister from the court of Tehran have not yet been satisfactorily adjusted by the government of Persia."
 "In order to fulfil the engagements announced to you at the opening of the present session, the Governor General of India has moved an army across the Indus, and I have much satisfaction in being able to inform you, that the advance of that expedition has been hitherto unopposed, and there is every reason to hope that the important objects, for which these military operations have been undertaken, will be finally obtained."

"I have observed with much approbation the attention which you have bestowed upon the internal state and condition of the country. I entirely concur in the measures which you have framed for the preservation of order, the repression of crime, and better administration of justice in this metropolis, and I have given a cordial assent to the bills which you have presented to me for the establishment of a more efficient constabulary force in those towns which peculiarly required it, and for effecting the important object of civil power throughout the country."

"Gentlemen of the House of Commons, 'I thank you for the zeal and readiness with which you have voted the supplies for the service of the year.'

"It has been with satisfaction that I have given my assent to a reduction of the postage duties. I trust that the act which has passed on this subject will be a relief and encouragement to trade, and that by facilitating intercourse and correspondence, it will be productive of much social advantage and improvement. I have given directions that the preliminary step should be taken to give effect to the intention of Parliament, as soon as the inquiries and arrangements required for the purpose shall have been completed."
 "The advantageous terms upon which a considerable amount of the unfunded debt has been converted into stock, afford a satisfactory proof of the reliance placed on the credit and resources of the country, as well as on your determination to preserve inviolate the national faith."

"My Lords and Gentlemen, 'It is with great pain that I have found myself compelled to enforce the law against those who no longer concealed their design to resist by force the lawful authorities, and of subverting the institutions of the country.—The solemn proceedings of courts of justice, and the fearless administration of the law by all who are engaged in that duty, have checked the first attempts at insubordination; and I rely securely upon the good sense of my people, and upon their attachment to the constitution, for the maintenance of law and order, which are as necessary for the protection of the poor as for the welfare of the wealthier classes of the community.'"

Then the LORD CHANCELLOR, by her Majesty's command, said—

"My Lords and Gentlemen, 'It is her Majesty's royal will and pleasure that this parliament be prorogued to Thursday, the 24th day of October next, to be then hereholden; and this parliament is accordingly prorogued to Thursday, the 24th day of October next.'"

Her Majesty, who appeared to be in the full enjoyment of health, then quitted the house, attended as on her entrance.

From the Youth's Cabinet.

THE WAR IN FLORIDA.—A Southern paper says: Indian hostilities have broken out afresh. On the 23d ultimo the Indians attacked Fort McClure, wounded one volunteer and killed ten horses. On the 27th they attacked a party of volunteers on Orange Lake, killed and took prisoners the whole party with the exception of one horse—number not ascertained—two whites killed. On the 28th, as the steamer R. K. Call was proceeding down the Suwannee, she was twice fired on by a party of Indians about 20 in number. Captain Wood and the pilot returned the second fire and killed one Indian. One of the deck hands of the Call was wounded.

MELANCHOLY ACCIDENT.—Mary Elizabeth, a fine and interesting child (five years and six months old,) of Mr. John Selheimer's, living in Lickingcreek Valley, Juniata county, Pa. came to her death in the following shocking manner. She had been left alone in the kitchen for a few minutes, she made an attempt to climb up on a

box that she might be able to reach the knife case, and succeeded in doing so, and took out a butcher knife and by some means missed her hold and fell with the knife in her hand, the point of which entered near the temple and was buried in her head up to the handle. She lingered for a few hours, apparently with but little pain, and then expired.

NORWEGIANS.—A body of emigrants, sixty in number, from this remote corner of Europe, passed through this city to day. An intelligent person, speaking our language, accompanied them. He says they are on their way to Illinois, where they intend to settle on farms, many of them having means sufficient to do so. "The people speak the Danish as well as their own language, and appear robust and healthy. Several more detachments from the same country are expected.—*Buffalo Commercial.*

RIOT AT MONTREAL.—Another attempt has been made at Montreal to try Jalbert, for the murder of Wier. The jury were out several days, and finally on the last day of the session, came into court disagreed, and were discharged: whereupon a mob fell upon the jury in open court and beat several of them severely. The violence appears to have proceeded from the loyalists, and aimed at those of the jury who were for acquittal. Among the jurors was Edwin Atwater, formerly of this vicinity, who, we regret to learn received a severe blow on the head. The jury stood 9 for acquittal, 3 for convicting. Jalbert has been remanded to prison.—*Burlington Free Press.*

Deaths in New Orleans.—Sixty passengers, chiefly Swiss and German, arrived at New Orleans on the 4th inst. from Havre. The times of that city say: "We do not believe that ten of the sixty will be living when from comes, unless they leave the city." The Times of a latter date says that 28 of them died before the close of the 4th.

A Patriarch.—There is now living in Lynn, a gentleman, Mr. Noah Pike, who is the father of twenty three children. He has had two wives, one of whom is living. By the first wife he had eleven sons, and twelve daughters, most of whom are living. The sons are large and robust. One son weighs two hundred and twenty, and two others average two hundred each. Mr. Pike was born in 1774, married when he was twenty, and his youngest child is five years of age. The town, to its great credit, does not impose any taxes upon him, concluding we suppose, that he has contributed his share to the prosperity of the state.

Distressing Case.—A N. Orleans paper says, "Among the many victims who have fallen before the awful visitations of Divine Providence, we know of none more truly distressing than has occurred in the family of G. W. Botts, Attorney at Law, of New Orleans. On the 24th ult. the son of Mr. Botts, by her first husband, died. After returning from his funeral, Mr. Botts himself was taken with the fever, with two other sons (who have since recovered.) On the next day Mrs. Botts fell sick of the disease. On Wednesday following, Mr. Botts died in the greatest agony. And on the following Friday morning, his lady breathed her last, after giving birth to a still born infant—leaving six orphan children, the youngest 12 months old, to mourn the loss of both parents."

The act of Intemperance.—John Hamill, a young man about 18 years of age, addicted to intemperance, on Sunday last, after threatening to shoot all in the house, raised the pistol to his own mouth, and discharged it, mutilating his face in a horrid manner. The act was done at the house of his mother, at Sixth and Brown streets. He is expected to recover from the injury.—*Philad. Ledger.*

Florida.—Memorials to Congress are circulating in Florida, praying for the separation of that Territory into two distinct Territories, making the river Suwannee the dividing line between them. The Suwannee is about 150 miles east of the former dividing line between East and West Florida.

The St. Augustine News maintains that the State Constitution recently concocted by a Convention, and submitted to the people has not been adopted. The votes stand 2,655 for the constitution and 2,134 against, majority against, 79.

Silk Culture.—Greatest Cocoonery.—It is stated in the Bridgeton Chronicle that the Cocoonery at Germantown, Pa., belonging to Philip Physick, Esq., is the largest in the world. He has fed this summer two millions of worms with great success—and has 400,000 multicauls trees growing on his grounds. He intends planting about sixty acres next spring for his own use, and expects to feed 15,000,000 of worms by year after next. He is fully in the belief that the silk business is destined to be very extensively carried on by Americans.

Outrage.—Advices from Marietta, Ohio, state that a brutal attack had been made on two of their most respectable citizens, D. Putnam, and Col. A. Stone, by inhabitants of Parkersburg, a small village on the Virginia side of the river. The two gentlemen were forced into the river, and their lives saved only by the prompt resolution of the captain of a steamboat which had just touched at the place. They were taken on board, and the engine put in motion. The reason assigned for the outrage was, that Mr. Putnam had assisted with money and other aid some negroes who had escaped into Ohio.—Mr. Putnam is a descendant, we believe, of the old General of revolutionary memory.—Col. Stone is well known and much esteemed in Philadelphia.—*Phil. North American.*

INFAMOUS.—The Journal of Commerce says that twenty-three vessels, under the American flag, have sailed from Havana for the coast of Africa, to engage in the slave trade. Three or four gun brigs or schooners should be constantly on the coast, and intercept and send in every vessel engaged in that shameful traffic.